DOCUMENT RESUME

ED 146 241 UD 017 362

AUTHOR	Ching, Judith; And Others
TITLE	Same But Different: An Intercultural Training Workshop Manual.
INSTITUTION	Institute of Behavioral Sciences, Honolulu, Hawaii.
SPONS AGENCY	Bureau of Postsecondary Education (DHEW/OE), Washington, D.C. Div. of International Education.
PUB DATE	Oct 76
GRANT	G007501476
NOTE	222p.; Some parts are marginally legible due to print quality
AVAILABLE FROM	The Institute of Behavioral Sciences, 250 Ward Avenue, Suite 226, Honolulu, Hawaii 96814 ($15.00)
EDRS PRICE	MF-$0.83 HC-$11.37 Plus Postage.
DESCRIPTORS	*Cultural Awareness; Cultural Factors; *Emotional Experience; *Emotional Response; Ethnic Groups; Institutes (Training Programs); *Manuals; *Sensitivity Training; Training Laboratories; Training Objectives; *Training Techniques
IDENTIFIERS	Hawaii; *Multicultural Education

ABSTRACT

This manual is a product of the Intercultural Training Program (ICT) Workshops which were originally designed to provide experiential training to Hawaii's teachers, students, and administrators. The training, however, may be useful to anyone interested in acquiring the experience and knowledge necessary to communicate effectively with varied cultural groups. The ICT combines the characteristics of culture-general and culture-specific training. As a culture-general training program it strives to increase the self-awareness and sensitivity of the participants. In its culture-specific training, the ICT uses research data dealing with four of Hawaii's major ethno-cultural groups. This manual explains the training of the staff, the development of materials for the content of the training, the setting up of the mechanics for bringing about the workshop, the actual day-by-day reporting of the workshop, and the evaluation of the workshop. Among the activities are the following: non-verbal acquaintance and introduction, palm pushing, energy passing, row exercise, mirror emotions, head-facial touching, chain massage, and trust fall. (Author/AM)

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SAME BUT DIFFERENT

An Intercultural Training Workshop Manual

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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250 Ward Avenue, Suite 226
Honolulu, Hawaii 96814
October 1976

UD017362

Prepared under grant #G007501476, Ethnic Heritage Studies Branch, Office of Education, Washington D.C.

Acknowledgements

Many people contributed their time and expertise to the development of the ICT Workshops. We offer our gratitude for their efforts. We would like to give special thanks to Joyce Takushi of The Institute of Behavioral Sciences (TIBS) for typing this manual; to Leon Richards, Staff Development Specialist at Leeward Community College, formerly of TIBS whose efforts were largely responsible for writing the ICT proposal to Ethnic Heritage; to Karen Yamamoto who worked as an ICT facilitator during the development of the project; to Victoria Bunye, Leeward Immigrant Center, for her advisory and informational contributions throughout the grant period; and to Bob Toda of the General Assistance Center for his support and suggestions.

Among the people of the State of Hawaii Department of Education (DOE) who contributed their efforts were: Jean Shida, Administrator, Emergency School Aid Act (ESAA); Flora Takekawa, Program Specialist, ESAA; Thomas Hale, Program Specialist, TESOL; Patricia Saiki, Administrator, Science and Humanities; and Violet Todaki, Administrator, Leeward Curriculum Center.

Our thanks also go to the Community Advisory Board of the ICT Project whose members were: Carlito Cardona, Director, Leeward Immigrant Center; Victoria Bunye, Project Director, YMCA Tutorial Services Program ESAA, Leeward Immigrant Center; Thomas Hale, TESOL (DOE); Guy Kirkendall, Executive Secretary of the Advisory Council on International Relations, University of Hawaii; Penelope Paik, Instructor, Social Action Program, Hickam Air Force Base; Natuli Malepeai, Assistant Director, State Immigration Service Center; and Alvin Yanagisako, Instructor of Ethnic Studies, Sociology, Leeward Community College.

Others to whom we express our thanks are: Mel Ezer, Nancy Young, and Lehua Choo of the General Assistance Center; Alice Daeufer, Program Specialist, Courses and Curricula, College of Continuing Education and Community Services; Victor Kobayashi, Chairman, Educational Foundations, University of Hawaii; Royal Fruehling, Assistant Professor, Educational Foundations, University of Hawaii; Joanne Lum and students from the Hawaiian Scholars Program, College Opportunity Program, University of Hawaii; the staff of Queen Liliuokalani Children's Center; staff and students at Campbell High School; and to Ilalo Parayno and Carolyn Shigeta of TIBS.

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INTRODUCTION

The Institute of Behavioral Sciences (TIBS) sponsored the development of the Intercultural Training Program (ICT) under a federal grant from the Ethnic Heritage Project, Office of Education. Originally geared towards Hawaii's teachers, students, and administrators, the training may be found useful by anyone interested in acquiring the experience and knowledge necessary to communicate effectively with varied cultural groups.

The major thrust of the ICT is in the direction of emotionality, and is experiential training. The experiential model provides a "wall" from which to bounce off one's emotions. Confronted with this wall, the participants not only explain but actually demonstrate their emotionality. The ICT combines the characteristics of culture-general and culture-specific trainings (Brislin and Pedersen, 1976). As a culture-general training, the ICT strives to increase the self-awareness and sensitivity of the participants as these qualities are a prerequisite for any effective intercultural interaction. In its culture-general aspects, the ICT shares common characteristics with other "self-awareness" programs. The exercises included for this purpose have been adapted, for the most part, from already well-known exercises (e.g., trust fall, partner description, palm pushing). What makes the training unique in this respect is the composition of the group: the participants are made to be aware of themselves through their interaction with members of other ethnic groups. As a culture-specific training, the ICT utilizes research data dealing with four of Hawaii's major ethno-cultural groups: the Japanese, the Hawaiians, the Filipinos, and the Caucasians. (Problems involved with the use of

these ethno-cultural categories are considered part of the training process.) Rather than focusing on material aspects of the culture, the research literature emphasizes emotion and psychological development. What makes the literature particularly relevant to the ICT is the inclusion of a series of studies done at TIBS on emotionality and perception as defined by Hawaii's ethnic groups.

Established in 1964 as a private, non-profit research organization, TIBS has concentrated its efforts on the description of ethno-cultural variations of emotional expression within the community. In collaboration with the Clinical Research Branch of the National Institute of Mental Health (NIMH), TIBS' staff have conducted ethnic-based studies in Hawaii covering areas of mental health, social change, community transition, and evaluation. With the Hawaii Normal Adjustment Study (HNAS), TIBS began its study on intercultural differences. The HNAS was an effort to obtain a community definition of adjustment using the Relatives' Rating Form of the Katz Adjustment Scale (KAS). Persons were rated by relatives who lived with them; thus, the perception of behavior and emotion came from within the family. The rating procedure minimized bias due to a subject's confrontation of himself. Twelve hundred Honolulu residents were contacted who closely approximated the total county population estimates in terms of ethnicity, age, sex, marital status, and social class. The data collected indicated significantly that from the perspective of ethnicity, emotional expressions differ.

Ethnic differences in the perception of emotional states were also explored. Sixteen videotapes of representative persons, four from each major ethnic group (Caucasian, Japanese, Hawaiian, and Filipino) were shown to approximately 90 viewers, themselves from different ethnic groups.

The perceptions of emotion varied by ethnicity and sex. Through comparison of how each group was seen by the other groups with how they saw the other groups, "cultural blind spots" were identified. For example, the Caucasians were rated high by all the other ethnic groups on physical agitation, but they did not rate themselves or other ethnic groups high on this factor. If an awareness of these "blind spots" could be taught to trainees in an ICT, it might enable them to gain a broader perspective of where the difficulties in understanding one another lie.

Difficulties in understanding other ethnic groups are dramatically apparent in Hawaii, were a dozen or more ethnic groups, each with its own values and norms, perceptions, assumptions, and "blind spots" contribute to problems of cultural communication. The first seeds of Hawaii's multicultural society were planted when sailors from the West discovered Hawaii and turned it into a Pacific trading center. By 1853, representatives from thirty-three different countries were residing in Honolulu. Within a short period, Chinese, Portuguese, Japanese, and Filipinos who came to work the sugar and pineapple plantations constituted a major portion of Hawaii's population. Economic arrangements, interracial marriages, and the pull of day-to-day living gradually brought these different groups together into a way of life that is now known as "local." But within the collective "local" group, the customs and values of various mother countries remains a vital part of each person who calls himself a "local."

The influx of new immigrants subsequent to the passage of the U.S. Immigration and Nationalization Act of 1965 has increased the members of minority groups other than Caucasian in Hawaii to 66.7% of the population, and the number of recent immigrants to 8.0%. A large transient military population combined with geographic isolation further increases the poten-

tial problems of intercultural misunderstanding. Related problems have erupted in the form of school violence between immigrant and local students, outbreaks between the police and minority groups, and some prejudice directed toward newcomers and tourists which manifests itself in a variety of subtle ways.

All of these considerations have helped to shape the Intercultural Training Workshops as they were developed by an ethnically diverse staff utilizing the research data available on Hawaii's ethnic groups. The objectives of an ICT Workshop are:

1. To increase the participant's objective and subjective knowledge of the values of different cultural groups within the context of each culture as well as in terms of cross-cultural similarities and differences.
2. To allow the participant to experience a realization (Aha!) of the connection between knowledge of intercultural behavior as presented in the Workshops and experiences they have had with other ethnic groups in the past.
3. To increase the participant's ability to handle new stimuli in a context of openness and consideration of alternative points of view.
4. To involve the participants in a microcosm of a multi-ethnic community both in terms of the training groups (whose composition is intentionally multiethnic) and of the intensity of the experience.
5. To enable participants to discover what their cultural "blind spots" are, i.e., their modes of behavior, perception, and attitudes of which they may not be aware because of early

experiences in a family and community where these modes and attitudes were taken for granted and assumed to be "the only way."

This manual is the product of 12 months of training staff, developing materials for the content of the training, setting up the mechanics for bringing about an ICT, conducting four 40-hour Workshops, and evaluating the outcome. Each of the subsequent chapters deals in greater detail with one of the activities. It must be understood at the outset that by following the manual, one will not necessarily obtain the same results as described herein. Succeeding chapters will show that the subtleties of an experiential training (particularly one not oriented to encounter or confrontation) may not be entirely illuminated by the printed word. It is our hope, however, that the manual will prove helpful as a guide for designing relevant intercultural training workshops in settings where persons from differing cultural traditions meet.

STAFF DEVELOPMENT

Hiring of the Facilitators

Different settings will suggest different considerations in the hiring of an intercultural staff. For the Intercultural Training Project, the TIBS administration had decided on three facilitators. A staff member of TIBS was hired as Project Director. She held an M.A. in Counseling Psychology, had been working on another TIBS project, Ethnocultural Variations in Mental Health, and had attended various group programs representative of the innovative experiential techniques originating in the last decade (Naranjo, 1969). In hiring the two other facilitators, three primary considerations were taken into account: expertise in theatrical techniques, ethnic mix among the facilitators, and familiarity with the Hawaii Department of Education (DOE).

The TIBS administration and the new Project Director had long been interested in disseminating results of the research studies done at TIBS through innovative means, particularly theatrical techniques. The Ethnic Heritage grant from the Office of Education provided the means for the development and testing of a model for Intercultural Training Workshops utilizing both the research and the experimental techniques. The second person hired for the Workshops was to have a background in theater to develop roles similar to that of the Contrast American (Stewart, 1967) but based on Hawaii's diverse cultural traditions. A recent Ph.D. graduate born in Manila and educated in the Philippines, Santa Barbara, and Honolulu was hired. His background included teaching, directing, performing, and script writing.

A second consideration was that the three Workshop developer-faci-

litators should be of different ethnic backgrounds to infuse their cultural values into the content and method of the training. The project director was Caucasian, the drama director was Filipino, and it was a strong intention that the third member of the ICT staff should be from another local ethnic group.

Working experience with the Department of Education was the third consideration. A familiarity with the problems and concerns of teachers and an understanding of the structure and philosophy of the DOE would enable the ICT staff to work effectively with that organization.

Job specifications were posted at the University of Hawaii School of Education. Faculty members were asked to recommend people suitable for the job. Desired qualifications included: teaching or counseling experience, group leadership work, and involvement in multicultural activities. The young Japanese woman chosen, a recent graduate in anthropology and education had worked in creative drama and puppetry with elementary school children. After working several months on developing the training materials, she decided to return to puppetry and drama. A Part-Hawaiian woman with experience working with groups concerned with Polynesian cultural resurgence was hired for her organizational experience and ties with the local community.

Training of the Facilitators

Three methods of training the facilitators were utilized concurrently with the development of the training exercises. First, presentation of the various techniques to the Advisory Board of the ICT; second, conducting mini-Workshops; and third, intra-office "dry runs" particularly in regard to role-playing and the contrast trainee technique.

Useful intercultural feedback was obtained from the members of the

Advisory Board who belonged to the Filipino, Japanese, Samoan, Korean, Part-Hawaiian, and Caucasian ethno-cultural groups. The feedback included the following:

1. The reaction that "guided imagery" exercises were not attuned to "local" orientation.
2. The somewhat negative reaction to those exercises which required verbalization of emotions.
3. The variety of cultural interdictions against looking into someone else's eyes.
4. Our realization that some of the emotionally laden exercises needed a gradual build up of group trust through time, and a working through of feelings in order that the participant would not be left with a sense of incompleteness.

The mini-Workshops were conducted to field-test the exercises developed to that point, to enhance our ability to give directions or indications for the exercises, and to clarify our objectives of the training. We learned that:

1. Indications for the exercises which were presented succinctly and "lightly" communicated clarity and positiveness to the participants.
2. We also learned to place responsibility for participation upon the group and the crispness prevented dissipation of energy which ought to have been directed toward the exercise.
3. We learned to be comfortable with the major experiential objective of the training which was contained in the indication, "Follow the instructions and observe what happens to you; observe what you think and feel as you perform the ex-

ercise."

4. The importance of maintaining a neutral attitude; simply accepting the perceptions of the participants without coloring them with our own biases. Often this involved being an active listener.

Working at the TIBS office was, in itself, an intercultural experience. There were ten people representing Japanese, Caucasian, Filipino, and Part-Hawaiian ethno-cultural groups who cooperated with us, serving at times as role players and resource persons. Among the three ICT staff there were disagreements and conflicts as to philosophy and procedure which led us to the realization and later acceptance of the solidity with which our values were entrenched in our attitudes, perceptions, and behavior. The efforts in working through these conflicts gave us the ability to relate to similar disagreements which we anticipated would occur in the 40-hour Workshop.

We were able to elicit candid reactions from our co-workers as to how they felt about some exercises. This added to our mental list of possible reactions to facets of the training. Through role-playing exercises, we recognized the actual embodiment of some cultural values which had been described in the research literature. This motivated us to seek out additional resource people to relate incidents illustrating value conflict.

Apart from these three methods of training the facilitators, the most fruitful means of preparing ourselves were the actual forty-hour Workshops. Among the types of exercises which put the most demands upon us were the small group sessions, the sharing process, and the effort involved in maintaining sharp indications through time. For example, in

the Ethnic Descriptions Exercise (see p.109) we had considerations as to how closely we should hold to the "taking turns" format, when to allow feedback and questioning, and how long to allow any one person to speak at a time. What we had to learn to control in this exercise were the following pitfalls:

1. Verbal domination of the group by one or several persons. The insurance against this happening was built into the exercise by virtue of each participant relating her or his perceptions.
2. If there was only one Filipino, for example, in the group, a tendency arose for the group to look at her or his perceptions of Filipinos as "the truth." It was necessary for facilitators to learn to communicate that the exercise always related to each person's perceptions.
3. When the ethnic group being described was also the ethnic group of the facilitator, the tendency arose for the group to look toward the facilitator to explain "how it is." Facilitators had to guard against passing off their perceptions as fact. At times, cultural and cross-cultural studies were quoted during the group sessions.
4. The exercise was based upon individual perceptions, however, there was the possibility that two-way questioning or conversation would develop which would not accomplish the purpose of the exercise. It was found there was a fine line in learning when to adhere to the format of the exercise, on the one hand, and when to allow related feedback and questions into the process, on the other.

5. The agreement was made that the facilitators would insert their perceptions into the exercise. Two considerations came up. One facilitator felt that it was not possible to carry out the exercise without expressing that facilitator's perceptions. Another facilitator felt that the training belonged to the participants, and questioned the extent to which the facilitators should act as participants.
6. If too much information or perceptions from the facilitators was given in these groups, the sharpness of the exercise was lost. This sharpness was reflected in pressing through the assumptive belief system of each participant and allowing each one to view the belief system of the others in the group.

Sharing

The sharing process was designed to complete the exercise which proceeded it. This was accomplished through participants communicating to the group their feelings and perceptions of the preceding exercise(s). It provided a safe atmosphere whereby anyone could "speak their piece" without feeling threatened by comments from others. Sharing then, differed from encounter in that direct reaction was not part of the process. The facilitators learned that sharing worked best if these points were followed:

1. Not intellectually clarifying the difference between sharing and discussion at the beginning of the forty-hour training, but allowing participants to experience the difference gradually and to keep the exercise of sharing sharp, in order that the experience would result.

2. In the beginning of the training, participants share somewhat haltingly. The facilitators learned to let silences occur within the group to allow their perceptions to emerge. This was particularly important cross-culturally since what was taken at times for reluctance was actually internal synthesizing and preparation for sharing.
3. Facilitators differ on the extent to which they feel pertinent questions should be posed to the group or members of the group should be called upon specifically for their response. In general, it was agreed that questioning should come later in the sharing process, after spontaneous perceptions were communicated. This idea was not always put into practice, however. The consideration was made that if we asked questions during the sharing we would set the participants up for how they were supposed to respond rather than how they would have responded. In this sense, they would be getting less of experience, and more of reason. The intention was to combine the stimulation of right-hemisphere brain functioning (experience) with the rational orientation or left-hemisphere functioning (knowledge).
4. The timing in posing questions to the group or in asking participants by name to respond was important. By asking questions at appropriate places in the sharing, participants were able to react to the planned objectives of the exercise. In asking questions it seemed best to keep them general in order that as wide a range of perception as possible be communicated. Then still further on in sharing, certain

people were asked for their reaction to the exercise in general, or in regard to a specific question. These people might be either those who had not responded during sharing or those whom we felt might make a contribution of interest.

Sharpness of Indications Through Time

After becoming comfortable with the Workshop processes, during the second training, we became aware of the possibility that laxity in giving indications could develop, thereby reducing the sharpness of the process. The training once set in motion, was almost self-perpetuating. Yet, a desire to change certain aspects of the exercises as the indications were being given often presented itself. To increase sharpness we agreed to follow the indications as originally set up. If changes or refinements were desired, they were to be discussed by the facilitators as a group and either integrated or not integrated into the following day's work or the next training depending upon the time available.

The necessity for maintaining neutral verbal communication also became clear. If the indications were presented casually, for example, by treating the participants as though they were students, there was loss in feedback as to how participants reacted to the exercise. Less was learned about their willingness to initiate the exercise and the result they received from it. Again, it was necessary to sensitize ourselves to the fine line between solidity and fluidity of presentation.

Qualifications of Facilitators

The qualities of facilitators which best served the purposes of the Workshop became evident through the course of the trainings. The traits listed below are those to consider in hiring facilitators:

1. Being sure about one's ethnic identity; being comfortable

identifying with one ethnic group or more; not compensating through over-identification with a certain ethnic group; and being able to take responsibility for being a member of one's ethnic group.

2. Being able to communicate one's ethnic experiences and feelings during Workshop sessions when appropriate.
3. Being able to allow participants to communicate their perceptions, feelings, and projections without reacting personally.
4. Being tolerant of the ambiguity participants feel in the process of an experiential training.
5. Being able to draw out and handle emotions of varying depths within a group and being able to sense when to express similar feelings within oneself.
6. Being able to communicate verbal indications to the group for all exercises in the forty-hour training.

Overall, a background in group work would be more appropriate to the Workshops than a cross-cultural research background. However, being familiar enough with the local literature on ethnic groups to cite it at appropriate junctures, especially in the small groups was also of benefit to the trainees. Being able to create an atmosphere where the participants would feel at ease determined, after all, the course of the training. Participants had to feel safe in order to become aware of, or express their intercultural frustrations, anger, and sadness.

MATERIALS DEVELOPMENT

Review of Literature for Training Techniques

The initial stage in the development of the training consisted of a review of the literature of techniques used in cross-cultural workshops and similar orientation programs. The objective of this procedure was simple: to know what others in the field have done not only in terms of the actual exercises but of the underlying rationales. We were interested in the overall structure of the training programs, to see how the activities suited the needs of the particular audience and how the training was set up to achieve the objectives. While on the one hand we reviewed the available materials in the hope of discovering some techniques and exercises which could be of use to us; on the other, we examined techniques which we initially felt would constitute a substantial portion of the ICT Workshops (Brislin and Pedersen, 1976; Weeks, Pedersen, and Brislin, 1975; Downs, 1969; U.S. Navy, 1973). We studied Edward Stewart's Contrast American (Stewart, Danielian, and Foster, 1969) technique in the belief that it embodied a theory and an effect which was at the very core of our own training philosophy. The theory is the principle of adaptation: the degree to which an individual behaves in a certain way in a dyadic relationship is relative to the way in which the other individual interacts with that individual. Thus, individual A might be more aggressive when interacting with individual B. However, A might be less aggressive when interacting with individual C. In reality, then, A's aggressiveness is a zero level, and becomes plus or minus only in relation to another individual. Thus, A may not be aware of her/his aggressiveness until interacting with another person who is less aggres-

sive. The idea behind the Contrast American then, as we understood it, is to create a person who is not quite as American in certain kinds of behavior, i.e., a contrast American. In this way, the participant who interacts with the contrast American is confronted by the participant's own American-ness. The idea suited our purposes, since it was our assumption that individuals from any of the ethnic groups in Hawaii's multiethnic population were often unaware of their own ethnic behavior. A related assumption was that the absence of ethnic awareness (not only within the individual, but among the other members of the community who very often belong to other ethnic groups), lies at the root of cultural conflict and misunderstanding. We decided to adapt the Contrast American technique in the creation of an exercise which we called the contrast trainee.

The Contrast Trainee

The Contrast American technique involved training an actor in reacting to situations unlike the way a "typical" American would normally act. Since we would be dealing with an expanded range of Americans, Japanese-Americans, Filipino-Americans, Hawaiian-Americans, and Caucasian-Americans, we decided to develop an exercise in which the values of each person in the training would be contrasted. This was to be accomplished through standard situations developed from those contributed by participants. A flexible contrasting actor was required instead of the stable role of the Contrast American.

The first process involved a series of role-playing situations which were designed to elicit alternative reactions. The facilitator's role was to discern the values underlying the reaction and to contrast these values (see Contrast Trainee Exercise, p. 83). The staff role-played

these situations at TIBS and became familiar with many different reactions, along with our own. We also applied research findings on the behavior of the four ethnic groups in regard to reciprocity and obligation, and individual versus group oriented relationships. We were familiarizing ourselves with the traditional value systems of each group in order to be able to recognize them in the participants' reactions and thereby contrast the participants' values. In this manner the participant acting upon her/his own feelings would very quickly get in touch with her/his values on the issue.

The second process involved soliciting issues about which the participants felt strongly for or against. The facilitator's task was to glean the values inherent in the participants' point of view and to assume the opposite point of view. It became apparent that there was a possibility of the conversation degenerating into argument. We handled this by saying, "It's been my experience that _____," or "I feel that _____" rather than making statements of fact. Occasionally the participant would begin agreeing with the facilitator's point of view. When this occurred, we would switch back to the participant's original point of view. We had to learn to accomplish this "switch" in a fashion that was believable to continue the exercise and to enable the participant to clarify her/his values. This was done through transitional statements to the effect of, "Well, maybe you have something there," or "on the other hand, you may be right."

The contrast trainee exercise was revised in the process of the training. For the first two Workshops, the facilitators did the contrasting. For the third, the participants were asked to conduct part of the process. And for the fourth, the facilitators withdrew completely.

The Cultural Assimilator

Another pre-existing technique we attempted to adapt was the Cultural Assimilator (Fiedler, Mitchell, and Triandis, 1971), the objective of which is to enable members of one ethnic group to learn about the values and behavior of another through programmed reading. The Cultural Assimilator consists of cultural-interaction situations which have been considered problematic by non-members of that culture. Four different interpretations of each situation are given to the reader to choose from. If the reader makes a wrong choice, an explanation is given as to why it is wrong. The reader continues the process until the appropriate interpretation is arrived at. Since no assimilators have been developed for Hawaii's ethnic groups, specifically the Japanese, Hawaiian, Filipino, and Caucasian, we intended to create one for each. However, after initial attempts, we decided against the use of assimilators for the following reasons:

1. It became evident that the creation of an assimilator for even one ethnic group would have required more time than we could devote to do the technique justice. Many resource people would have had to be contacted in order that the material be made relevant in terms of the community as opposed to simply basing the assimilator on research findings.
2. The structure of the assimilator did not fit into the context of the experiential training.

Many of the objectives of the assimilator, however, were integrated into the Rehearsal Demonstration Module and short role-play situations.

Guided Imagery

To emphasize the experiential nature of the Workshops, the staff

included in the training two hours of guided imagery exercises divided into fifteen to thirty minute blocks. The exercises were adapted and modified from guided imagery techniques used in other training programs.

The participants were asked to sit in chairs and to close their eyes, whereupon the facilitator would begin with relaxation exercises before moving into guided imagery. One guided imagery exercise took the form of looking at difficulties one had had in the past with members of different ethnic groups, as well as looking at the beliefs and stereotypes one held toward different ethnic groups. Some participants rebelled strongly at these exercises complaining that nothing came up for them, and that they had no thoughts of differences between ethnic groups. For the subsequent Workshops, we reduced these exercises to a twenty minute segment. The considerations which led to this reduction included:

1. The possibility of cultural variations in the attitude toward imaging and imagining. For example, some participants complained it was "haole (Caucasian) stuff."
2. The lack of agreement among the facilitators about exercises that generated negative feedback.
3. The intolerance for ambiguity which prevented some participants from following the exercises.

Subsequent Workshop evaluations indicated, however, that positive effects were gained from the exercises. Participants discovered patterns in their behavior responses which previously they had viewed as not being linked together. One participant successfully utilized the techniques with his intermediate school students.

The exercises emphasized the importance of orienting the trainees to experience. Therefore we set up an orientation to the training which

would foster receptivity rather than confusion about experience. The participants were asked to look at the training as an exercise to see what was going on in their minds. They were informed that there would be exercises to follow for which there was no right and wrong answer and their job was to just notice what their minds contained. Some people would receive one result, others would receive different reactions. Just learning to observe what the mind was producing in whatever form, verbalizing or imagining, was emphasized. Also pointed out was the tendency for the mind to deny the experience through explanation or physical complaints. Participants were advised that they would be able to share their experiences with the group later in the training if they desired and that the sharing would complete the experience of the process.

Adaptation of TIBS data

The original proposal for the ICT Workshops was partly motivated by the desire of the TIBS staff to disseminate its materials on ethnic measurement, which included cross-cultural videotapes, survey findings, and research reports on Hawaii's ethnic groups. How to best adapt the studies done at TIBS for the Workshop format in terms of experiential learning was the task we set for ourselves. The major research project had been the Hawaii Normal Adjustment Study (see p. 2). We wanted to use the data and to develop techniques which would help to enhance cultural awareness among the ethnic groups concerned. Included was a lecture by the TIBS Administrator, a labelling exercise (see below), and a body of research literature which served as the basis for the Ethnic Descriptions (see bibliographies, pp. 115-118, 129-131, 138-141, 146-149).

Ethnic Descriptions

The Ethnic Descriptions exercise evolved from an earlier one set up

so that each participant could express satisfactions with each ethnic group as well as discontents, frustrations, and irritations. The procedure in the original exercise was extremely crisp; one person would put out personal beliefs in two or three sentences and the next person would then have a turn. When each person in the group had responded, the next question would be posed. These initial questions were based primarily on emotional responses to a specific ethnic group; what do you like or dislike about the _____, what do you get upset with about the _____, when are you afraid of or envious of the _____, and when do you feel proud of the _____? There was no feedback or exchange at this time. As we worked with these perceptions and feelings during the mini-Workshops, it became apparent that there was a need to refer to the value systems of the ethno-cultural groups during this exercise.

The second stage involved adding information from the Cross Ethnic Research Table (see pp. 23-24). Facilitators had the responsibility of familiarizing themselves with this Table which included studies on values, personality, and culture. At appropriate junctures in the exercise, these references would then be made. At this point a question about reactions to physical characteristics was added as a warm up item for more emotionally laden questions. Later, more participant feedback was included in the exercise while continuing to ensure that individual perceptions could be expressed without encounter and without discussion. After each Workshop we spent a considerable amount of time clarifying the role of the facilitator in regard to this exercise (see pp. 10-11) which was structured to:

1. Recognize the participants' fears in talking about other ethnocultural groups so as to enable them to complete the

exercises.

2. Question the participants in a way that facilitated realization of how the behavior and feelings they presented as isolated events could be a part of a larger value system. Elicit the responses of the other participants in order to magnify the realization of shared value systems.
3. Prevent the showing of approval or disapproval in regard to the participants' responses.

For example, the Caucasian participants would often present resistance in the form of refusing to view themselves as a group, while being able to perceive Part-Hawaiians, Filipinos, or Japanese as a group. Through questioning, the facilitator allowed the participants to consider that their reaction was typical of minority group status and that their resentment at being lumped together was not unique. In addition, the point was made that there does exist a cultural orientation shared by Caucasians which is evident to groups with different value orientations.

At times the Japanese participants manifested resistance by not wanting to answer the question, "What are Japanese people like?", due to generational differences. Often, it appeared, they would identify Japanese culture with the first generation and would state that they had become Westernized. By re-phrasing the question, "What are the ways in which you think, behave, or feel which are still Japanese?", the purpose was achieved.

Since the ethnic description exercise is for participants to become aware of their perceptions of other ethnic groups and to determine what they assume about others, the exercise may be confused with stereotyping. This fine line can remain clear by following the indications for the exer-

cise. A facilitator must guard against the group process degenerating into stereotyping through chatting, intellectualizing, or the telling or stories. Our opinions on allowing participants to lead group exercises (see Ethnic Descriptions; Participants as Group Leaders, p. 111) was revised because of these considerations. When participants led the groups, resistance was not always handled properly. For example, when one group came to the question, "What do you dislike about Hawaiians; what frustrates you about them," they decided to throw the question out because one person did not want to answer.

Lectures

Another kind of data relating to what was in the literature about Hawaii's ethnic groups was the Cross Ethnic Research Table: An Experimental Matrix (see pp.101;167). The four ethnic groups were dealt with in the matrix according to seven cultural aspects: group-individual relationships, forms of reciprocity and obligation, standards of conduct and ambiguities, expressions of aggression and hostility, dependency behavior, responsibility training, and male-female relationships. Each of these seven aspects was compared cross-ethnically in terms of background values, socialization (child-rearing practices), personality manifestations, institutionalized traits, and reinforcing mechanisms. The data under each category and sub-category were culled from research findings published by various authors (local, Asian, and mainland) who had studied each ethnic group separately. While the data were limited in time, scope, and applicability, they provided us with basic cultural norms, values, and concepts which guided the group discussions and the Ethnic Description exercise, as well as the RDM scripts and Contrast Trainee exercise. Moreover, two Mime Lectures on group-individual and male-female

were devised from the material (see below).

The training emphasized cultural experiences and perceptions of the participants rather than information fed to the participants by the facilitators. Nevertheless, during the first Workshop nine lectures were presented, seven of which were about twenty minutes each. Each of the seven lectures was based on the categories of the cross-ethnic table. We presented the lectures through a variety of techniques. During one of the lectures, partners of different ethnic groups were seated opposite one another in chairs and instructed to look at one another while each of the facilitators in turn read parts of the lecture aloud. Another lecture was arranged so that partners worked together, one repeating what was read to the other. Two other lectures were set up so that one facilitator read the material, while the other two acted out the cultural material through mime. The latter method was found to be the most effective and interesting manner of presenting this material.

In the second two Workshops, five lectures were eliminated. However, the material about dependency and hostility was presented differently in the third Workshop. We secured two incidents from the community which illustrated intercultural conflict involving dependency and hostility. During the Workshop, each facilitator read aloud the incident to a small group, asking for reactions. The research findings, previously presented as lecture, were then brought into the discussion at relevant times, or presented for further consideration during the small group sessions.

The two groups of topics chosen to be retained for the mime lectures were <u>group-individual relationships</u> and <u>male-female relationships</u>. Group-individual relationships was considered to present a basic introduction to the value structure of each of the cultures. Included was information

on achievement and affiliative needs, on how one's orientation affects dependency needs, and on how each culture maintains itself through feedback processes such as child-rearing. The male-female mime was retained because of its ease in adaptation to the mime format, and the interest in the subject magnified by being presented in a cross-cultural context. We found that male-female was an area with which people identified and shared more readily and which served as an uncommon focus around which to perceive values.

Two other lectures were retained throughout all the Workshops. The first was a fifteen minute presentation by an actor on an absurdist position toward stereotyping. Studies of stereotypes of local groups ranging from Vinacke's work (Vinacke, 1949) to recent stereotypes of Hawaii's military personnel (U.S. Air Force, 1976) were integrated into the material. The second lecture dealt with the research done at TIBS on Hawaii's ethnic groups, namely: the cultural expressions of mental symptomatology at Hawaii State Hospital; the parameters of normality within each ethnic group; and the influence of occupation and ethnicity on the perception of behavior. Matters particularly relevant to the training were emphasized such as the question of norms from which to base educational measurements, adaptation of one ethnic group to another, and the relationship between stereotypes and perception.

Finally, a library of videotaped interviews previously recorded at TIBS provided material for a labelling exercise and a pre and post training evaluation. The labelling exercise was done with videotaped members of four ethnic groups. The participants viewed a videotape of a person being interviewed, then they wrote down the ethnic group that they thought the interviewee belonged to, and included adjectives describing this

person. The results were then read aloud to the participants, giving the ethnic group of the rater, the ethnic group of each person on videotape, and the descriptive adjectives the participants wrote about each videotape. We felt that the exercise was too long and that it duplicated the objectives of the Ethnic Description exercise. A revised labelling exercise was developed, based upon results of the Hawaii Normal Adjustment Study. Items which were unique to each sex and ethnic group were available from this study. In this exercise we gave each participant a list of the items for women and had the participants sort them into the Filipino, Caucasian, Hawaiian, and Japanese ethnic groups. The same was done with items for men. The actual results from the study were then passed out to each participant in order that the participants could compare their perceptions with how HNAS subjects viewed their relatives. This exercise was done in small groups, the discussion centering around the discrepancies between the two sets of ratings, and the description of the study. This exercise provided a smooth entry into the second lecture.

Adaptation of Theatrical Techniques

Apart from the Contrast Trainee, the role-play situations, and the mime lectures already mentioned, three other exercises were adapted from theatre techniques; the Mirror Monologue, the Absurdist Lecture on Stereotypes, and the Rehearsal Demonstration Module (RDM).

Mirror Monologue. The germinal idea for this exercise emerged out of discussions among the staff about discovering a means whereby local workshop participants would be made to verbalize their inner feelings. At an Advisory Board meeting, some members expressed the belief that some cultures have strong values about not expressing their emotions, especially the negative ones. The staff then felt that perhaps it was not so

much the verbalization per se, but verbalization in front of outsiders. In other words, if some way could be found that the participants who felt hesitant about verbalizing their emotions could express them safely, without fear of exposure to the large group, then it would be possible to communicate these emotions to others. The idea of using mirrors was considered. In the Japanese theatre, actors stand in front of a mirror just before stepping onstage in order to "become" the character they are portraying. This character is contained in the physical-ness of the actor; in his highly stylized make-up and symbolic costume. By looking at his transformed self, the actor, in effect, assumes the total personality including the emotionality, of the character he is portraying.

The idea was to combine the privacy of verbalizing emotions with the studied visualization of one's face as being a presentation of self in everyday life. An underlying assumption was that a conscious or unconscious decision had been made to present a particular facial expression to the world which reflected negative or positive feelings. The tensions in the various planes of an individual face would be pointed out as being formed by years of emotional orientation. This orientation was assumed to be related to cultural sanctions toward emotionality and emotional style. We then thought of giving each participant a mirror, and having the participant go through a process of talking to the reflection in the mirror which involved a verbalization of emotions. In this manner, participants would gain insights into the way they had created masks with which to assert themselves positively (good guy, always smiling, hopeful) or negatively (martyr, melancholic, cynic). Moreover, an intercultural slant was emphasized by asking the participants to talk to their reflections about various emotional situations involving interaction

with members of another ethnic group. In the latter Workshops, the participants were asked to bring an old photograph of themselves, so that a deeper realization of one's physiognomy and the emotional implications behind it could be further explored.

Absurdist Lecture on Stereotyping. The lecture was inspired by a point of view in the theatre that the more realistic an absurdist play can be presented, the stronger the absurdity of the situation will appear to the audience because of the incongruity thus created. The original idea, then, for the absurdist lecture on stereotyping, was that a survey of the various stereotypic beliefs contained in pronouncements about Hawaii's ethnic groups would be presented in a very serious, realistic lecture which would be delivered by an actor. One thought was to present these prejudicial statements as though they were scientific facts, in the manner that archaeological findings are described. Thus, the professor would declare, "In such and such year, it was discovered that the _____ ethnic group were highly suspicious, untrustworthy, and extremely racist." This involved compiling from numerous sources any and all stereotypic statements that had been made in the last forty years. To do this would have been cumbersome, so we listed some of the more recent stereotypic beliefs still current in Hawaii. They were then integrated into a lecture which an actor was hired to deliver.

Rehearsal Demonstration Module. The prototype of the RDM was based on an incident related by a resource person. The incident involved a school counselor and a Filipino mother; the main value or theme was that of the need for establishing rapport on a personal level and on a trust level before a counselor could gain any in-roads with a Filipino mother. The point of the script was not that this was the Filipino way, but that

this was how a Filipino mother might, in all probability, react given the same or a similar set of circumstances. To dramatize this probable Filipino reaction, a contrast alter was created. The contrast alter acted in a way that a Filipino mother would, in all probability, not act. In the rehearsal of a play, a director has the task of clarifying a situation by the way he moves the actors around, their spatial configurations, the emotional colorations given to the lines, and the resultant subtextual implications which are created thereby. Directing classes are essentially rehearsal sessions in the sense of exploring and discovering; they are not a finished, polished production. We decided to conduct the exercise in the manner of a rehearsal. Like actors, the Worksho participants would be asked to assume the roles in the scripted situations, and like directors, the facilitators would suggest the culturally appropriate non-verbal cues and emotional expressions.

During the rehearsal period, a director would often suggest how a character might feel. Since our objective was to enable the participant-actor and the Workshop-audience to "read" into the critical character's inner world, we felt it would be best to actually have an actor on "stage" who would verbalize the inner thoughts and feelings of the critical character. This accomplished two things simultaneously: one, the facilitator-director didn't have to say, "This is how this character feels," and two, the facilitator avoided the ticklish problem of being considered an authority about each ethnic group. Then, the contrast alter role was created to clarify the values underlying the critical character's behavior.

In the original concept, there were to be various stages of complexity. A second stage would involve "dropping the book," (i.e., the

words would have been more or less memorized after an initial reading). A third stage would introduce a contrast alter, whose verbalizations would be the opposite of the critical character's. A fourth stage would be the same sequence minus the scripts; and a final stage would change the ethnic identity of one or more of the characters. As we began to write more scripts, however, it became apparent that this was too complex a process, and that it was attempting to do too many things at one time. Thus, in subsequent scripts, the contrast alter disappeared. For the same reason the final stage, where the ethnic identity of the character changed, was abandoned.

In the Workshops there were prolonged discussions after each script was acted out. During the first training, when asked how they felt about the script, some of the participants began to relate similar incidents from their experience, in addition to offering their own reaction to the RDM. In subsequent trainings, we decided that this course should be pursued by using the scripts as a stimulus for the participants to relate their encounters of an intercultural nature. The rehearsal aspect then was considerably reduced in order to give way to a longer discussion. At times, the discussion went off-tangent, and in some instances, the point of the script was totally missed. The original intent of the RDM then was brought back to mind: that the non-verbal behavior (or to use the dramatic term, the subtext) must be emphasized, and this could be done only within the context of a rehearsal, where with frequent interruptions for instruction in vocal intonation and facial expressions as well as other culturally appropriate gestures, the subtextual meaning of the script would be clarified.

The initial scripts about Filipinos were based on actual incidents

related to us by various resource persons including members of our advisory council. One area we focused on was the cultural conflict between immigrant and local Filipinos. Another problem area was parent participation in meetings with school administrators and counselors. Consistently, the dramatic problem which confronted us was the tenuous line between highlighting the values and maintaining the reality of the situation.

For the Japanese RDMs, we relied on published studies as well as on actual incidents. In scripting the former, a more stylized structure was adopted: the alter became the mouthpiece of a particular author; the alter's lines were in most instances quoted verbatim from the publication. One difficulty became apparent during this period of developing the RDMs. Some of the incidents related by resource persons applied to all locals, rather than just the Japanese. A larger dichotomy then loomed; that of local versus non-local, which when translated in local terms, was "local" versus "mainland haole." The matter of the generations also entered into the picture. Are we talking of the Issei, the Nisei, or the Sansei? Are we talking of the Japanese from Japan, or the local Japanese, and if the latter, which generation? The ethnic demarcations were becoming less clear and the question that came up now was, what is the RDM intended to illustrate? The answer was not new. Each RDM was dealing with a <u>specific</u> incident and to apply the values contained therein universally was not the intent of the RDM, nor of the training.

Hawaiian incidents involved students' behavior in the classroom and those were related to us by a university group composed of Part-Hawaiian students. In the incidents the conflict was between confrontation and non-confrontation, between imbedding oneself within the group or standing

apart from it, and involved developing the sensitivity of the participants to non-verbal cues.

The Caucasian RDMs dealt with the need to stand out from the group in an effort to explore and analyze; with the conflict between "letting be" versus controlling the situation; and with the problems centering around reciprocity and obligation.

Another more general problem was that of the language used in the scripts. How faithful to the vernacular should the language be? We felt that the scripts ought to remain somewhat neutral in language.

Integration of Data from Community Resources

We have already described how the staff consistently sought to integrate into the Workshops the research literature and the information obtained from the community resource persons, especially with regard to incidents illustrating ethnocultural value conflicts. The Community Advisory Board, DOE teachers and administrators, hospital personnel, immigrant services personnel, school drop-outs, and community leaders were sought out and interviewed to make sure that the content of the training would not be "ivory towerish" but rather rooted firmly on the multiethnic realities of Hawaii. This, we feel, is an important consideration in the development of intercultural training.

MECHANICS

The mechanics involved in presenting the Workshops included recruiting the participants for the training as a University course, and establishing a training environment conducive toward achieving the Workshop goals. The grant specified that the Workshops be directed to teachers, administrators, and students. The staff felt that the first effort should involve the teachers and counselors to whom the material would be most relevant. Teachers also had the most incentive to participate in the Workshop. It was assumed that intercultural conflicts among students and between teachers and students, along with increasing public recognition of ethnocentrism in the school system were factors influencing educators to take individual responsibility for the situation.

Since the training was set up as a three credit course through the University of Hawaii's College of Continuing Education and Community Services, forty hours of work were required. After presentations of the course outline to the University's Educational Foundations faculty, credit was granted through this department of the School of Education at the University of Hawaii. Through contact with the General Assistance Center of the Pacific, holder of an Ethnic Heritage Grant in the previous year, we learned of the courses they presented on the values of Hawaii's ethnic groups for educators. In order to avoid any overlap between the General Assistance Center and TIBS in recruiting participants for workshops and courses, we agreed to hold the Workshops in nonconflicting school districts. Since the General Assistance Center was already set up in the Honolulu district, we chose the Windward and Leeward areas. We held two Workshops in the Leeward area where intercultural problems appeared more visible

and because we intended to work closely with members of the faculty of Leeward Community College.

Initially, publicity depended upon the efforts of the College of Continuing Education and Community Services. The first Workshop was advertised in a teacher credit special which went out to all schools. We received about twenty qualified participants from this effort. The next three Workshops were listed in a catalog-like booklet for teachers and were listed among the "Lucky You Live Hawaii" courses which required a tuition of ten dollars (instruction fees covered by grants) as opposed to the usual sixty dollars. Word of mouth proved to be increasingly instrumental as the semester progressed. Workshop participants encouraged others to take part in the Workshop, making any efforts toward further publicity unnecessary. By the third Workshop, we were turning potential participants away.

The mini-Workshop presentations (see Appendix I) ranging from one to eight hours in length also served as a method of recruitment. Originally we had seen their function as providing us the opportunity to evaluate and refine the exercises. As we became more familiar with the exercises, the recruiting aspects moved into prominence, and we began to give a short synopsis of the upcoming Workshop. The ICT Advisory Council recommended groups who might be interested in the mini-Workshops. As we became known in the community, other groups asked us for a presentation.

All four ethnic groups were represented among the participants in the first Workshop, thus we did not realize the necessity for insuring representation until the second Workshop when one Filipino man and a majority of Japanese women attended. Since the training depended upon a multicultural group of participants and because Department of Education

teachers were most often Japanese women, it became necessary to publicize the Workshops to specific ethnic groups. We particularly wanted Filipino and Hawaiian teachers who were underrepresented in the Department of Education, in order that Japanese and Caucasian participants would have the opportunity to experience the feelings of these two groups. To achieve workable mix we made contact with friends and local ethnic organizations, and we asked previous Filipino and Hawaiian participants to help in the recruitment of participants.

Later contacts included the district Emergency School Aid Act coordinators in the Hawaii Department of Education. However, we contacted them too late in the year for them to include us in their plans. Liaison was also established with the staff development administration at Leeward Community College. As a result, six participants in the fourth Workshop were Leeward faculty members.

Workshop Setting

The type of environment which best contributed to the Workshop process had the following characteristics:

1. A setting not reminiscent of the participants' working environment. We found that participants should be in an area outside of their normal working domain in order that associations with work do not detract from a total concentration on the Workshop.
2. An environment with a minimum of distraction. We found quiet on weekends at the Community Colleges and the University of Hawaii Manoa campus. Two mini-Workshops were held at high schools when classes were in session. Interruptions from students, teachers, counselors, and carpenters occurred as

well as distractions from telephones, class bells, construction, and extremely cluttered rooms.

3. The same room for the entire duration of the Workshop. During two Workshops we made room changes which necessitated psychological adjustments that interrupted the group process.
4. A room with physical space large enough to accomodate the entire group (thirty people) and one large enough to allow small discussion groups (ten each) to occur without one group drowning out the other. For one Workshop we were able to secure adjacent rooms.
5. A room with a carpet since much of the work demands participants be seated on the floor. In addition, each participant was asked to bring a pillow. Some participants became uncomfortable, others were comfortable under these conditions. Leaning against the walls or lying down during small group work was discouraged since these positions did not communicate responsiveness to whoever was speaking. This requirement could present problems for people with back conditions.
6. A room with adjustable temperature control. Sometimes the sessions grew quite hot. Rooms with air-conditioning presented the most complaints. Institutions generally set the air-conditioning to a specific temperature and we were not able to adjust it.
7. Sessions held almost entirely inside the room. We tried small group work outside and found the focus on the work diminished.

A display of intercultural reading material including research papers

on the ethnic groups in the community was set up during each Workshop for the participants to peruse during lunch periods. We emphasized subject matter that was of local origin or that which related to Hawaii's ethnic groups. This included booklets published by the General Assistance Center that included stories emphasizing cultural values of Hawaii's youth; M.A. thesis and Ph.D. dissertations from the University of Hawaii; and books by local, Asian, and mainland authors.

Handouts related to our training were avoided since the experiential component was the emphasis. Courses, conferences, and workshops which provide handouts tend to remove the participant from the experiential reality of here and now; the material possession may become a substitute for the experience. We did make our material available to anyone who following the training, desired to copy the material for themselves.

THE WORKSHOP

To achieve the five objectives of the ICT, the forty hours were designed to lead the participants through three progressive stages. In stage one, participants were to become increasingly in touch with their beliefs about other ethno-cultural groups. In the second stage, they were to experience the beliefs of others about ethno-cultural groups. In the third stage, they were to gradually attain a detached attitude toward differing belief systems. The underlying thread linking these three stages was a movement toward human affinity transcending ethno-cultural barriers.

On the first day (Saturday, eight hours) the participants are led through exercises designed to create a comfortable group context in which they can begin to see the extent to which they like everybody else and to which they have structured their world to maintain the status quo. As a result, the participants find themselves involved with feelings of ambiguity which is manifested in a series of polarities: (1) being benevolently liberal as opposed to being forced to look at one's system of categorizing others; (2) saying the right things for group approval vs. saying what one actually feels and thinks; (3) the need to present others in a nonsuperficial way vs. the inability to react with depth in new acquaintanceships; (4) the demand to assume views other than one's own vs. not being given the opportunity to defend one's position. These processes carry one through the second day (Sunday, eight hours).

Expectedly, participants react with various forms of defensiveness to this ambiguity. They ask, "What's the purpose of this exercise?", "How does this relate to intercultural conflict?", "What is the objective

of this workshop?", "Can I get my money back?", "Is there a final exam or term paper?", "Am I doing the exercise correctly?", "What is your role as facilitator?"

On the second day, more specific information on ethno-cultural groups is introduced. This is done through a combination of drawing out the information that the participants have used in past functioning with specific ethno-cultural groups on the one hand, and on the other, presenting research findings with an appeal to the eye as well as the ear. After the second day, the participants go back to their daily routines and for three days have the opportunity to reflect upon their experience of sixteen intense hours of group work and to allow it to filter into their lives.

On the Thursday and Friday evening sessions (four and one-half hours each day), the participants engage in more exercises dealing with ethno-cultural information. What is unique about the coming back together is the exploration of the feelings that have arisen during the three days. This is accomplished in a sharing process. Coming back to the group, participants begin to express their feelings more openly. Some looked forward to returning to the Workshop; others dreaded it; some felt angry and confused upon recalling what they did or did not do during the previous weekend; and still others realized they were projecting their own feelings onto others during this three-day period. Around this time, the group solidarity which has been slowly building begins to manifest itself more visibly. In some Workshops, this solidarity manifested itself more dramatically than in the other Workshops.

On the second Saturday, the discomforting polarities of group closeness and individual isolation are channeled into a series of introspective

exercises culminating in the Self/Others Evaluation. Having gotten in touch with the emotional expressions that are a product of one's culture, the participants realize to a greater extent than before their ability to choose alternative emotional reactions. The deep sense of uncertainty that these exercises may have created is mitigated by a group exericse (Circle Closing) which reaffirms and reestablishes the group solidarity that has previously been established.

The group solidarity is further reinforced on the last day, even while the sense of uncertainty and ambiguity is unresolved. This duality enables the participants to go through the Culture Cleansing exercise with a sort of "detached empathy" toward which the total movement of the Workshop was directed.

EVALUATION

Problem Situation Inventory

Early in the program a problem situation inventory was considered as a means for program evaluation. Later, its development was discontinued. The method required developing fifty problem situations. (See Appendix II, p.181, numbers 20-28.) These were created by the three ICT staff members from different cultural traditions; Filipino, Japanese, and Caucasian. In constructing the problem situations, values from the four ethnic groups used in the training were considered. Items were devised which would elicit a variety of responses from participants. The responses were expected to discriminate between participants from different ethnic groups in regard to affect. In order to include a comprehensive structure of the facets of human activities, Edward Hall's (1959) map of culture in The Silent Language was utilized. For each set of nine facets of human activity (90 altogether) we chose two categories which were considered in the construction of our items. Since our participants were to be primarily teachers we focused on Hall categories that were appropriate to educational activities. For example, number 62 on Hall's map, "Reward for teaching and learning" lent itself to the construction of four items. These resulted in problem situations 25-28 (Appendix II, p.181). The facilitators, in developing the items, experienced strong value confrontations. An effort to make the situations "realistic" in regard to the environment, the times, and in regard to emotion was paramount. Agreement as to what our audience would find emotionally relevant was quite difficult to achieve. And in our pilot sample there were complaints by the respondents that some of the situations were difficult to relate to.

There were two parts to this Problem Situation Inventory. For Part I (see Appendix II, p.182) each situation was presented to the respondent who would write a spontaneous reaction to the item in the space provided. The method was designed to eliminate possible ethnocentric value orientations inherent in a multiple choice system. Nevertheless, because of time limitations, we did create a series of five responses for each situation which focused on different emotional value orientations from Hawaii's ethnic groups. (Appendix II, p.184. These answers correspond to the problem situations, p. 181.)

After a preliminary pilot study in which fifteen persons from various ethnic groups responded to the Problem Situation Inventory it became clear that because of the range of responses, a much larger sample would be required to provide norms for each ethnic group. Norms were needed so that typical responses for Filipinos, Hawaiians, Japanese, and Caucasians could be determined. We planned to use these results in the following manner: Before and after the ICT training participants would answer the problem situations using the multiple choice format. For each situation the participant would be asked to answer the problem in the way a Hawaiian (or Japanese, Filipino, or Caucasian) would respond. Forty situations were required, ten for each ethnic group to be answered as a member of that group might feel. Discrepancy between the pre and post administration of the inventory would indicate the extent to which a participant had learned that persons of a particular ethnic group might respond differently emotionally in regard to that situation that persons of another ethnic group.

An hour was required for average readers to complete the multiple choice inventory. We decided that the procedure was too time-consuming to develop and settled for a more economical procedure for evaluation.

Ching-Katz-Sanborn Videotape Rating Scale

The five forty-hour Workshops that were conducted were evaluated with a pre- and post-training administration of the Ching-Katz-Sanborn (CKS) Videotape Rating Scale (Ching, 1974). The CKS was developed at TIBS to rate both verbal and non-verbal behavior as portrayed on videotapes and to provide a standardized evaluative instrument. Norms have been obtained on this scale for 16 normal persons being interviewed on videotape and rated by over 200 normal raters from five ethnic groups. The pre- and post-training measures utilizing the CKS for the ICT Workshops included the showing of four videotapes (two males and two females; one each from the Japanese, Filipino, Hawaiian, and Caucasian groups) to the participants before the training began and showing the same four tapes to them at the end of the training. The items of the CKS were used by the participant for rating the tapes. The CKS forms were then scored in terms of ten factors previously developed through factor analysis of the norm group. The ten factors are: Balance, Tension-Anxiety, Physical Agitation, Hypersensitivity, Self-Confidence, Apprehension, Irritability, Sociability-Optimism, Belligerence-Dissatisfaction, and Hostility. Two weeks after the training, at the follow-up session, results of the pre- and post-training measures were discussed with the participants (see Appendix III).

It was hypothesized that greater variability in scores on the above clusters would result prior to the training. However, this was not reflected in the standard deviations. With analysis of approximately half the Workshop population (58 participants) scores significantly increased in the post-test for confidence, apprehension, suspiciousness, belligerence, and sociability. Statistical analysis will continue with comparisons in

regard to each of the four tapes. These results will then be compared with our norm group.

Ideally, we would have had a control group of teachers rate the ICT training videotapes, then two weeks later rate the same tapes again. However, practical considerations ruled this procedure out for the grant period, at least.

Non-standardized Evaluations

The Intercultural Training Workshops are unique in the sense that much of the informational content is presented through experiential situations. In addition, specific exercises are designed to elicit an experiential reaction from the participants. Objective evaluative techniques for such exercises have not been developed. In the current four Workshops we have asked for subjective evaluations of each exercise at the end of each day and for comments on the overall training in terms of content, methodology, and the effectiveness of each facilitator. Despite the fact that these evaluations are not standardized, we feel that they are significant indicators of the positive effect of the training.

Comments by the participants of the third Workshop at the end of the training on methods presented in the Workshop included: "People acted at ease with one another quickly"; "innovative methods"; "all were involved in the exercises"; "good techniques for the classroom"; "the small groups contributed to the development of sensitivity to group and individual feelings"; "the sharing process was excellent"; "I feel it was one of the most difficult courses I have taken because I had to 'feel and think'."

Comments on the Content indicated that: "Hearing the feelings and expressions of individuals from various ethnic groups was tremendously

rewarding"; "most important, mind expanding; I never realized how prejudiced I really am"; "relating important emotions as in the Critical Incidents is better than acting them out"; "the training made me see what I was doing and why I was doing it."

The comparatively high subjective ratings on a scale of "1" (poor) to "5" (excellent) of exercises and modules which dealt with cultural similarities and differences also reflect the positive feeling about the essential thought of the training. For example, ratings of the mime-lecture on "Male-Female Relationships" for the Japanese, Filipino, Caucasian, and Hawaiian groups in terms of socialization, personality manifestations, institutionalized traits, and societal reinforcers were predominantly "4's" and "5's".

No. of Respondents		"5" Ratings	"4" Ratings	"3" Ratings	"2" Ratings	"1" Ratings
1st Training	15	11	3	1	0	0
2nd Training	19	16	2	1	0	0
3rd Training	22	13	3	4	1	1
4th Training	26	19	6	1	0	0

The same was true of the Ethnic Description Exercise (for Filipinos, Japanese, Hawaiians, and Caucasians). In this exercise, each participant in a small group setting responded to such questions as: "How do you feel when you're around a (ethnic group)?", "What do you find hard to understand about (ethnic group)?", "What problems have you had or would you expect to have in a relationship with a person from (ethnic group)?" Below are the ratings for the Filipino Ethnic Description:

No. of Respondents		"5" Ratings	"4" Ratings	"3" Ratings	"2" Ratings	"1" Ratings
1st Training	15	7	6	2	0	0
2nd Training	19	14	3	1	1	0
3rd Training	22	9	9	3	1	0
4th Training	26	10	10	3	3	0

Likewise, ratings of the Rehearsal Demonstration Modules which follows each Ethnic Description Exercise were high. Below are the ratings for the Filipino RDMs:

No. of Respondents		"5" Ratings	"4" Ratings	"3" Ratings	"2" Ratings	"1" Ratings
1st Training	15	14	1	0	0	0
2nd Training	19	13	4	2	0	0
3rd Training	22	6	12	4	0	0
4th Training	26	13	10	3	0	0

The facilitators reviewed these individual evaluations for each training in a post-training conference and made revisions for the following Workshop. Each subsequent Workshop involved major and minor innovations in some of the exercises; other exercises were eliminated.

Two weeks after each Workshop, further evaluations were made during a follow-up session. At these sessions, the training techniques were further evaluated by the participants in the light of the needs of their students. Also shared were changes in attitudes, behavior, and perception

that participants experienced as a result of the training. A Post-Training Evaluation Form (see Appendix IV) was mailed eight weeks after the training; thirty-five responded to the questions. Below is a summary of these evaluations.

No. of Respondents: 35

No. of Students in contact with respondents

Pre-school	40	Central District
K thru 6	1,753	All Oahu districts
7 to 8	968	All Oahu districts
High School	2,515	All Oahu districts
College	7,485	U.H./community colleges

To the question, "What were things you did not know about ethnic groups other than your own (or individuals belonging to these groups) which the training helped you to know? (If possible, relate to the classroom situation.)" The majority of responses related to Objective #1, Knowledge of cultural values, specifically non-verbal cues and their meaning in the classroom especially among the Filipino and Hawaiian ethnic groups, family relationships and child rearing of the various ethnic groups, the perceptions of one ethnic group by another, and similarities among ethnic groups. Objective #2, Realization, was manifested in responses of participants who became aware of how they had limited their interaction with other ethnic groups in the past due to lack of understanding. The relationship of non-verbal cues to misunderstanding in the past with pupils was mentioned. Objective #3, Experience, was manifested in several persons who expressed their ability to act more open as a

result of understanding cultural differences. And some respondents related the microcosm effect, Objective #4, in the experiencing of other ethnic groups in an atmosphere of acceptance, lessening their fears of interaction.

To the question, "What were things you were not aware of about yourself or your ethnic group which the training helped you to realize? (If possible, relate to the classroom situation)," the participants cited specific examples of what they learned of their own ethnic group (Objectives #1 and #5). Many people pointed out differences in the way they acted and how others perceived it. Responses ranged from "a realization of the lack of the depth of knowledge of other groups," to "how much the Japanese value of enryo ran me" to "why we are disliked" and "how my ethnic behavior is manifested as a teacher." Many also became aware of how their behavior in the past was an expression of insensitivity (Objective #2). Experiences previously viewed with ignorance were now seen as demonstrating value conflicts. Changes in experience, (Objective #3), were expressed in being "less adamant about one's own values," and "coming to a better understanding of oneself," "cultural family relationships and these relationships to the student." The microcosm effect (Objective #4) was reflected in the "confidence which was developed to relate with others," "seeing oneself as others did," and "the importance of sharing experiences with a multi-ethnic group."

Responses to Question IV, "What would you consider the most important contribution of the training to you personally and professionally as a resident of Hawaii with its multiethnic groups, both generally and in terms of its applicability to the classroom situation (Objective #1). Among the responses were: "expanded knowledge of non-haole cultures and

receptivity to others"; "knew more about myself"; "awareness of Hawaii's multicultural-sociological atmosphere and interest areas should be of help to the DOE"; "knowledge of specifics of behavior for use in classroom"; "more aware of different attitudes, beliefs, and values."

Likewise, responses show self-realization and applicability to life (Objective #2). For instance: "greater understanding of myself in relation to others"; "I still have hang-ups that need to be worked out"; "understanding of my own culture--myself, my family, and my students whom I encounter daily"; "understand student reactions"; "dealings with others will be less defensive and cautious."

A greater number of the responses shows increased openness to new stimuli (Objective #3): "appreciating my point of view as just that--only my point of view"; "quietness is expressive"; "ethnic traits must be considered"; "accept things as they are"; "more at ease with other groups"; "sensitivity to others' needs"; "culture is beautiful ways of doing things--but humans are humans all over"; "importance of knowing others' feelings"; "look at good side, not bad side of people"; "tremendously increased my willingness to associate with members of other ethnic groups in Hawaii."

An awareness of one's "blind spots" (Objective #5) is shown in the following: "aware of personal prejudices and stereotypes"; "poor relationships with other ethnic groups probably due to misunderstanding and misinterpretation of verbal and non-verbal communication"; "aware of how others perceive me"; "enable me to check on my behavior and attitudes"; "accept myself for what I am."

And all responses make implied reference to the opportunity the Workshops have provided the participants to listen to others' experiences and to interact on a personal basis and on a gut level.

Evaluation of the Workshops was also conducted independently by the College of Continuing Education and Community Services. In regard to the statement: "Overall the educational worth of the course as taught by the instructors was: 'superior,' 'good,' 'average,' 'poor,' 'inferior,'" participants rated the ICT Workshops between superior and good. All the CCECS courses served as the norm group. Among the statements which were evaluated above the norm group were: "An increased ability to think through questions and analyze them by oneself," "to confront new problems utilizing general ideas on practical techniques from the course to solve them." Other statements included increases in self-understanding, a feeling of community, tolerance of others, and better relations with others.

Problems and Impressions

The Workshop project provided an opportunity for the facilitators, as well as the participants, to confront their belief systems and structures of reality. The period of development of the training was at times, perceived by the facilitators as ambiguous, aimless, and chaotic. Not only three cultures were represented among the facilitators, but three distinct social-educational backgrounds were as well. The confront between the developer-trainers was especially marked due to an effort to provide an experiential training. There was not as much difficulty in choosing or presenting aspects of the training which were concerned with basic knowledge. However, the methods directed toward creating the opportunity for participants to feel and realize results were definitely a matter of confrontation or encounter. In consideration of local cultural values, we initiated a series of inner confronts about ethnicity through guided fantasy in the Workshop. The backfire was interestingly cultural; participants felt they were being controlled and were extremely uncomfor-

table. Due to the uncomfortableness the facilitators felt about this reaction, the particular technique was scrapped. At this point we did not look at our reactions to the participant's responses which may have been to agree with them, to view their reaction as a defense mechanism or to view their reaction as a challenge to the facilitator's authority. If we had analyzed our reactions the effect on the content of the training may have been different.

Another value conflict was the extent to which facilitators acted as authorities. We were forced to look at our idea of authority; did it mean sharing ourselves as a member of our cultural group?; did it mean providing answers?; or did it mean sitting back reflecting the needs and assumptions of others? These viewpoints tended to focus along subcultural lines.

Another problem arose through not making explicit and not dealing with the value conflicts between facilitators. The attempts made at problem resolution were projected into the Workshop processes for a time. At this point we were training ourselves rather than acting as facilitators.

Post-Workshop evaluation meetings were often frustrating because of our differing values. At times we changed the format without really being sure of how each of us felt. Due to a lack of communication of our inner feelings on a regular basis, a considerable amount of inner turmoil existed which was covered up in order to promote the "team" effect. We had never before experienced the extent to which we were Japanese, Filipino, Hawaiian, and Caucasian. Every decision was a value confront. As one facilitator put it, "It eats you away, deep inside, because you're forced to question the very values you've held all your life until this job came along. It forces you to look at how you're acting and reacting."

The Workshops included evaluations by each of the participants of each facilitator. The participants' perceptions were consistent through the Workshops and there were always persons in each Workshop which did not conform to the consensus. We also found polar opposites in some of these evaluations in each Workshop which affirmed that cultural differences in perception were occurring among the participants.

Since the "conceptual grasp" of the results to be produced from the experiential component of the Workshop were lacking among the facilitators (we had put together something new to ourselves), the first Workshop was at times frightening.

The resistance of the group was not initially viewed as part of the process, which in turn produced insecurity which was reflected back to the participants. It was difficult to attain a neutral point of view upon which the participants would see what beliefs and emotions ran them. As a result the facilitator sometimes found themselves saying, "I wouldn't conduct this exercise that way" which is synonomous with, "That's not the way to do it." There was a constant conflict between the staff of the "local way" versus the "haole way" to do things. And these feelings carried into the training. In spite of efforts to remain neutral in presenting the material or in reacting to participants' responses there were definite value orientations presented by the facilitators which were nonverbal as well as verbal.

As the Workshop progressed the feelings of security among the facilitators increased. Defensiveness merged into the ability to turn questions or objections into opportunities for growth. The idea of communicating process rather than structure was becoming actualized in the Workshops. Since the exercises were not as threatening to ourselves, they have also

become less threatening for the participants. The "team" effect we had agonized over came about naturally without effort through the Workshop process and our interactions with the participants. Our closeness peaked and gradually dropped off. It appeared that a good deal of the intra-facilitator interpersonal anxiety was not handled due to the fact that after every Workshop we became ill. We were often exhausted due to the time scheduling, preparations, and post-Workshop work schedule. Resistance was becoming familiar to us although the participants were still capable of upsetting us. By the end of the project we realized that the Workshop was still in the stages of development and as we continue the ICT project, changes will definitely continue to occur in the format.

FIFTH INTERCULTURAL TRAINING WORKSHOP

July 17,18,22,23,24,25, 1976
University of Hawaii

Saturday, July 17		RATING				
		Poor				Excellent
8:30	Videotape Rating (Ching-Katz-Sanborn Scale)	1	2	3	4	5
9:30	Orientation	1	2	3	4	5
10:00	Acquaintance					
	a) Circle Walk	1	2	3	4	5
	b) Non-verbal Introduction	1	2	3	4	5
	c) Partner Introduction	1	2	3	4	5
11:00	Stereotyping Lecture					
11:30	HNAS Labeling Exercise	1	2	3	4	5
12:00	Group Sharing	1	2	3	4	5
12:30	LUNCH					
1:30	Palm Pushing	1	2	3	4	5
2:00	Contrast Trainee	1	2	3	4	5
3:30	Group Sharing	1	2	3	4	5
4:30	Energy Passing	1	2	3	4	5
4:45	Evaluation					
5:00	PAU					

VIDEOTAPE RATINGS
PRE-TEST AND POST-TEST

Objectives

To determine the participant's perceptions through the use of videotapes of a Filipino, Hawaiian, Caucasian, and Japanese normal subject (as opposed to being psychologically maladjusted) before the training and after the training.

Procedure

Participants are given the pre-test prior to orientation to the Workshop. The pre-post test is the Ching-Katz-Sanborn Scale, forty items developed to rate behavior seen on videotapes. A tape of a person from each of the four ethnic groups being interviewed about herself/himself is shown for eight minutes during which time participants view the tapes. Each interview is started at the same question on the tape, "How do you feel about yourself?" The standardized interview (Spitzer, 1964) then continues with the same questions for each tape all of which relate to psychological and physical self-description.

After eight minutes, participants are asked to finish rating the behavior of the person on videotape on the scale. The next tape is then shown for eight minutes until all four tapes are rated. The post-test is done in the same manner.

Instructions

"Rate the person on the videotape according to how you feel she or he is behaving. For example, for the first item on the CKS Scale, 'appears to be a responsible person,' look at the tape and decide whether you think the person fits this description 'almost always,' 'often,' 'sometimes,' or 'never or almost never.' Check one answer for each question. It is necessary to answer every question. Any method you decide to use for evaluation is appropriate, whether it is something said on the tape or something you decide. Do not spend a lot of time mulling over a question. Your first impressions are legitimate. You will have eight minutes in

which to view the tape. During this time start rating the behavior on the form. You will have a couple of minutes after the tape ends in which to complete your ratings.

RATER _____

SEX _____ AGE _____

ETHNIC GROUP _____

DATE _____ TAPE _____

The Institute of Behavioral Sciences
December 1975
Ching-Katz-Sanborn Scale

	NEVER, ALMOST NEVER	SOME-TIMES	OFTEN	ALMOST ALWAYS
1 Appears to be a responsible person	____	____	____	____
2 Appears jittery	____	____	____	____
3 Takes offense easily	____	____	____	____
4 Is able to shift from one area of discussion to another	____	____	____	____
5 Is cooperative and straight forward	____	____	____	____
6 Acts worried	____	____	____	____
7 Can not stop moving or doing something	____	____	____	____
8 Enjoys being with others	____	____	____	____
9 Is irritable	____	____	____	____
10 Acts suspicious of people or the questions they ask	____	____	____	____
11 Always has something good to say	____	____	____	____
12 Body seems relaxed	____	____	____	____
13 Says people are talking about him/her	____	____	____	____
14 Confident of his/her abilities	____	____	____	____
15 Adapts well when talking to other people	____	____	____	____
16 Acts unsure of himself/herself	____	____	____	____
17 Demonstrates physical postures and movements which are odd	____	____	____	____
18 Seems pretty happy with his/her life	____	____	____	____
19 Demonstrates curiosity	____	____	____	____
20 Appears resentful	____	____	____	____
21 Seems to have a good imagination	____	____	____	____
22 Appears fearful in new situations	____	____	____	____
23 Is critical of others	____	____	____	____
24 Brags about how good he/she is	____	____	____	____
25 Answers honestly	____	____	____	____
26 Appears confused	____	____	____	____
27 Makes quick, hurried movements	____	____	____	____
28 Seems interested in making a good impression	____	____	____	____
29 Argues	____	____	____	____
30 People have to drag a response out of him/her	____	____	____	____
31 Is able to channel his/her energy	____	____	____	____
32 Becomes nervous	____	____	____	____
33 Complains about people and things in general	____	____	____	____
34 Seems to feel he/she is a worthwhile person	____	____	____	____
35 Shows good judgement	____	____	____	____
36 Feels that people push him/her around	____	____	____	____
37 Is restless	____	____	____	____
38 Appears to get along well with people	____	____	____	____
39 Becomes angry	____	____	____	____
40 Answers, miss the point	____	____	____	____

Information on the scoring system for the CKS may be obtained by writing to: The Institute of Behavioral Sciences, 250 Ward Avenue #226, Honolulu, Hawaii 96814.
Scale development was supported through NIMH contract HSM-42-72-224.

AGREEMENTS FOR THE TRAINING

1. I agree to complete the entire training.
2. I agree to start on time.
3. I agree to remove my watch.
4. I agree to stay in the room during the training.
5. I agree to return on time after the breaks.
6. I agree to have a dinner break of 30 minutes on Thursday, Friday evenings.
7. I agree not to smoke or eat during the exercises.
8. SHARING
   a. I agree to give my total attention to the person sharing .
   b. I agree not to interrupt or evaluate the person sharing.
   c. I agree not to leave the room while someone is sharing.
9. I agree that when I hear or see something I have heard before, I will view it with a fresh outlook.
10. I agree to be willing to keep these ground rules.

_____

INTERCULTURAL TRAINING WORKSHOP - ORIENTATION

The workshop is structured to develop an optimum experience of group energy. We ask that you consider the following processes to be an affirmation of participation in the workshop.

I. Please do not bring watches, notebooks, or any other paraphernalia with you.

II. Make it your choise to arrive at the workshop at the prescribed time.

Saturday	8:00 a.m.
Sunday	9:00 a.m.
Thursday	4:00 p.m.
Friday	4:00 p.m.
Saturday	8:00 a.m.
Sunday	9:00 a.m.

III. All sessions must be attended in order to fulfill the course requirements.

IV. Please refrain from smoking except during the lunch and dinner breaks.

V. Make it your responsibility to treat material which comes up in the workshop in a confidential manner, if that is appropriate.

VI. Lunches and Dinners

We will be eating together and sharing at all lunch and dinner breaks with food that you bring.

1. Saturday - whatever you bring
2. Sunday - bring food which you consider to be "junk food"
3. Thursday - whatever you decide
4. Friday - Whatever you decide
5. Saturday - bring food you consider to be nutritious
6. Sunday - Ethnic Potluck - bring a simple dish you consider to be representative of your ethnic group.

INTERCULTURAL TRAINING WORKSHOP

"HOMEWORK"

I. Think of incidents where you felt inadequate, the most recent, 2-3 months ago, 6 months, 1 year, 5 years, 10 years and the first one you can remember. Write them down and get them in your mind. Start with something that happened in the classroom where you did not feel confident, when you felt you did not measure up or do a good job. This will be incident #1. Now think of a situation 2-3 months back that was similar; think of a time when you were embarrassed. This is situation #2. Pick a situation and all the rest of the situations from experiences that happened in school or the classroom, if possible. If you cannot think of situations in the school or classroom substitute another situation where you did not feel worthwhile in some other area of your life-at home, at work, with your friends, etc. But as much as possible try to make these situations something that happened at school.

Now think of a time about six months back where you felt unsure of yourself, where you thought others did not think well of you, where you did not think well of yourself. This is situation #3.

Think of a situation that happened one year ago where you felt inadequate. This is situation #4.

Situation #5 takes place about 5 years ago when you felt inadequate. Continue to think of school or classroom situations; teaching, answering in class, with your friends or fellow teachers in school.

Then think of a time 10 years back. This will be situation #6. Finally think of the first time you can remember when you felt inadequate.

Now you should have seven times in your life when you felt inadequate at about the times that were mentioned:

1. the most recent
2. 2-3 months ago
3. 6 months ago
4. 1 year
5. 5 years
6. 10 years
7. the earliest time

Get the situation and the time in your mind so you can remember it. A good way to do this is remember the amount of time and associate a word with it. If you remember 5 years back a time in the classroom when some classmates laughed at your answer, say to yourself, "5 years and Mrs. Matsuda's class" or "5 years and Geography." This will help you to remember the situations by memory, which you will need to do for the training.

II.

A. Write down the names of all the persons you have ever known. Arrange these names so that you list them in whatever ethnic categories you decide to use. For example, list all the Koreans in one section, the Filipinos in another. Make the categories as detailed as you prefer. Include your own ethnic group. You will have about 500 names altogether.

B. After writing down the names of the persons you know or have known, put an adjective, any kind, after the name.

C. No one will see these lists but you, neither the group nor the facilitators. Bring the lists to the Workshop on Thursday at 4:00 p.m.

HOMEWORK - PEOPLE LIST

Procedure

1. This exercise is described on the orientation and homework handout.
2. The results may be reviewed on Friday or the last day after Selective Awareness.
3. Questions to consider about the lists are:
   a. Did you notice categories or types of people, or categories of adjectives?
   b. How many people did you find in each ethnic group?
   c. What were the adjectives you found in each ethnic group?
   d. What were some of the thoughts you had as you were remembering people at different times?
   e. For teachers, who were the students you decided to include in the list?
   f. What did the list tell you about where you are at in life? What you have chosen to learn through the people you've chosen to be with: your friends, relatives, and work associates.
4. Participants are then given the option of tearing up their lists, as a group process, thereby symbolizing the past being the past.

ORIENTATION TO THE ICT WORKSHOP

I. The training is oriented to allow you to see what is going on in your mind. There will be exercises which we ask you to follow. Just follow the instructions and stay with them.

Notice what is going on with your thoughts and feelings as you follow the exercises. Some people will get something from one exercise and not another. Just observe what comes up for you; notice if your mind says, "Oh, it cannot be that" or "that's not important." It takes time to notice what your mind says first, and what it then jumps to. It takes time to learn not to rule out the first thing that you think of. Notice what your feelings tell you, "Oh, this is boring," or "why are we doing this?"

II. Another thing to keep in mind is that we are going to be talking about a lot of group stuff. This does not mean it is you as an individual. People have a tendency to apply the group to the individual.

III. A third point is the matter of adaptation and comparison. When we compare who do we compare with? Hawaiians would not exist unless there were Chinese, Koreans, and all the rest. (UP only exists because we have DOWN.)

IV. The Workshop is yours. You will be creating it through the exercises you do. The results depend upon your participation.

NON-VERBAL ACQUAINTANCE

Objectives

1. To provide an opportunity for Workshop members to know each other non-verbally as a first group exercise.
2. To experience one's tendencies to evaluate others negatively and positively upon the first impression.

Procedure

An inner circle and an outer circle are formed. The inner circle of people walk in a clockwise direction; the outer, counterclockwise. This is a non-verbal exercise. Participants are then instructed to walk around looking at the people moving in the opposite direction. Then they are asked to stop, close their eyes, and think about the questions posed by the facilitator. Then they are asked to continue walking, switching directions.

Instructions

"The outside circle will move in a clockwise direction; inside, counter-clockwise. As you walk, look at the people in the opposite circle. Look at them noticing such details as how they look, how they dress, and how they move. Notice what your mind is saying as you look into their eyes and their faces. Do not talk. Try not to laugh or smile, but if you do, just look at why you want to add those expressions. What is your mind saying about yourself as you look at people? Now stop and close your eyes. See what it is that makes a person okay in your judgement. What is the physical appearance, the behavior of the person that you require to make the person okay in your judgement? What comes up about ethnic groups?

Open your eyes and move in the opposite direction. Look at the people who pass by you. Look at them and look into their eyes. (Pause) Stop and close your eyes. Now look at what a person looks like, how this person behaves, who is not alright in your judgement. What ethnic groups do you suddenly see for the people who are not okay?

Open your eyes and walk in the opposite direction. Keeping the two circles, merge together, so that you take the hand of the person coming toward you, then the opposite hand of the next person (grand right and left). The two circles are moving in the opposite directions.

Look at the people you pass. Okay. Stop and relax."

NON-VERBAL INTRODUCTION

Objectives

1. To experience non-verbal communication with a person from an ethnic group different than one's own.
2. To become sensitive to what things are chosen for communication and the manner of going about this task.

Procedure

Form a circle, sitting on the floor. Arrange the circle so that the partners are from different ethnic groups.

Instructions

"Each person is going to introduce herself or himself non-verbally to the person on the right and on the left. Do not say anything. You may move around or express your feelings in any way as long as they are non-verbal. When I say 'stop' turn to the person on the other side. Okay. Turn to the person on the right and introduce yourself non-verbally. (Pause for five minutes.) Now turn to the person on the left."

VERBAL INTRODUCTION

Objectives

1. To experience communicating verbally with someone of an ethnic group different than one's own.
2. To obtain information from that person without knowing her/him, in order to present that person to the group.
3. To experience speaking before a group of strangers.
4. To experience the subjects people pick that merit mention to others.

Procedure

Form a circle, sitting on the floor. Arrange the circle so that the partners are from different ethnic groups.

Instructions

"Each person will now introduce another member of the group from a different culture to the group after a few minutes discussion with that person. Try to find out the most interesting things you can about this person, not only the usual stuff like married or single, where one works, how many children. And try to find out how your partner feels about something important to her/him."

ABSURDIST LECTURE ON STEREOTYPES

Objectives

1. To present, through dramatic lecture, the absurdist standpoint of stereotyping. Examples of actual stereotypes of Hawaii's ethnic groups will be given from the past and present.
2. To bring to awareness the arbitrary nature and timelessness of the tendency to stereotype and categorize.

Procedure

An actor presents an absurdist lecture on stereotyping and stereotypes based on studies of Hawaii's ethnic groups. The genre is pretentious, sarcastic, and humorous.

ABSURDIST LECTURE ON STEREOTYPES

(A preoccupied professor wearing his academic robe and mortarboard staggers into the classroom with a thick file of papers, notes, and some dozen or so books. He dumps all his stuff on the desk, peers at his class through thick spectacles, clears his throat, and begins his lecture in halting and sometimes stammering manner.)

This morning we shall deal with a topic of utmost importance to the survival of mankind. It is the sine qua non of human interaction; it adds spice and variety to an otherwise dull and tedious existence; it guarantees against monotony and preserves the integrity of a vital aspect of human life on this periolous earth: ETHNIC DIFFERENTIATION ON AN OBJECTIVE BIAS ALONG .002 FACTOR RATIOS.

This is an essential human process; without it, life would be colorless; there would be no more simplification, and therefore no more simple-minded characters who can take the butt of our precious sneers and jeers; there would no longer by any fuckin' PIs, dumb haoles, loud and overweight Hawaiians, and sly, treacherous Japs.

(Notices a student raising his hand) Yes, did I see you raise your hand? (Pause) Oh, you were just scratching your armpit! Well, my dear boy, I can prove to you that you were raising your hand to object to something I had said, but I shall not waste my time on smelly haoles like you. It is as though you were not aware of the American panacea to nausea--the aerosal deodorant. But never mind, I shall overlook your indiscretion this time.

To go back to our topic...before I was so courteously interrupted--

Let me start off with a syllogism: "Stereotypes (flips open a book and reads) are preconceptions regarding persons or social values which are believed to have certain characteristics or qualities belonging to members of an ethnic group."

Argumentum majore: An ethnic group by definition is identified by characteristics or qualities peculiar to it (otherwise it would be impossible to distinguish one ethnic group from

another, and therefore there would be no such thing as an ethnic group).

Argumentum minore: It is necessary, materially and absolutely, to have preconceptions of these qualities (preconceptions by definition being simply conceptions of such and such before, thus "pre-", such as a "prevert" who is a pervert with previous knowledge of his perversion. Ahem, that is a totally different subject matter which I shall be willing to discuss in private).

ERGO (makes a dramatic, sweeping gesture), it is necessary and quite unavoidable to have stereotypes.

I am now (settles himself on the chair) quite open to arguments.

Well then, since no one wishes to argue the point, I shall continue with my exposition.

This syllogism, you might have noticed, is full of fallacies. Aha! I see everyone nodding his head. You dumbbells, why didn't you object earlier! Afraid of being wrong! Well, you're wrong, my friends. Admittedly, this syllogism is fallacious, BUT--(pauses dramatically), stereotyping thrives on fallacious reasoning. In fact, it thrives best with unreasoning, imbecilic minds--which are heaven's blessing to us--and herein lies the absolute and perfect beauty of stereotyping. For without fools, can you imagine how drab our lives would be? Even the great King Lear wouldn't have been so great without his Fool. Shakespeare was no fool--hee, hee, catch the pun?--he knew the value of fools in the tangled webs of our lives. Note how kings are not without their jesters, and queens without their eunuchs. Huh? Eunuchs are queens? (clears his throat) That's altogether another matter.

(Sees someone apparently dozing off) You there! Yes, you. Did you follow my discussion? Of course you didn't--you couldn't--you have been asleep since I entered this room. (Student stands) You don't have to stand and pretend to be respectful--oh, uh-huh--I thought you were sleeping.

Ah!! But you are a perfect illustration of the point I will be making. Your eyes are very narrow, but if Japanese people had wider eyes, how can they be so polite, reserved, and submissive? Moreover, since the eyes

are the windows of the mind, narrow eyes are a constant reminder for us who constantly forget that Japanese people are so charmingly narrow-minded. But I am most tolerant, and I forgive you for making me suspect you were sleeping on my lecture.

Now, to continue.

I have already, quite prematurely, spoken of the Japanese. Now, to show the indubitable logic of this universe, one needs only to point out how the submissiveness of the Japanese is essential to balance the aggressiveness of the haoles, excuse me, the Caucasians. Can anyone imagine how noisy it would be if the Japanese were as talkative and as loud as the haoles? It makes sense, then, that the Japanese are silent. The haoles are boastful, snobbish, and prejudiced as well. They're often rude and rowdy. Have you stopped to think why? Have you ever considered that it's all the milk and eggs and hamburgers and French fries that make them this way? No? (Pause)

Well, then, how about this: if haoles weren't aggressive and loud and abusive, the hamburger, French fries, milk, and egg industries would go bankrupt. The American economy would suffer a decline, and there'd be a depression. Still no? Well, I can't do anything about slow-witted, ignorant Filipinos like you. See how the Japanese in this room nod silently while you shake your head and smile stupidly?

If you Filipinos didn't eat so much <u>bagoong</u> and chili peppers, and use so much <u>patis</u>, and oh, that's pig's blood that you love to serve to unsuspecting civilized cultures--then you wouldn't be so hot-tempered! You'll always be unprogressive and feel inferior to the rest of the world until you accept the fact of hamburgers and French fries! Look at the Japanese! They've accepted it!

(Sees a Hawaiian giggling and whispering to his Filipino seatmate) Shut up, you overweight Hawaiian! If you had an iota of ambition in your blood you wouldn't be so lazy and easy-going. You and the Filipino make a fantastic pair. All you want to do is tell stories and make children! What? Yes, I know you're musical. Some help that is. One can't hula the whole day, or hop between those bamboo poles. You people can't even speak

straight English--y'know--how can you hope to communicate--y'know--English, English--y'know--your tongues are crooked, that's why--they're overworked from overeating, y'know.

But, the point is, I'm not prejudiced. I love you all--Japs, haoles, bukbuks, Hawaiians! I've learned to accept all cultures--their idiosyncrasies, their foibles, their stupidities, their lack of breeding, their lack of savoire faire, their broken English... I have resigned myself to the inanities of Asians and Asian-Americans: lazy, stupid orientals, clannish, rude, uneducated, unable to communicate, weird cultural values, money-hungry, group-shy, unassertive, short, they've taken over all the laundry business, slow to adopt to the American way of life, oversensitive, trying to be Westernized, yellow-skinned, suppressed, sly, untrustworthy, culturally backward, and extremely racist...

(Sees a hand from the back, strains to hear a question posed by the student) What, eh? Oh, my name? Oh, yes, yes, of course. I forgot. Yes, let me write it for you on the board:

WATANAS AYAM, Ph.D.
University of Boolsh-Eat
Tung-in-Tchiik, Transylvania

Thank you for your attention.

LABELING EXERCISE BASED UPON THE HAWAII NORMAL ADJUSTMENT STUDY

Objectives

1. To experience the feelings that arise when asked to sort thirty-eight behavioral items in regard to four ethnic groups.
2. To look at the differences in how as a participant, the categorization is made, as opposed to how relatives describe the people they live with.
3. To begin to understand the idea of everyone having an assumptive world from which they experience reality.

Procedure

Split into three groups of eight. Participants will be given two sheets of paper. One will have a list of items, the other the four categories in which the items are to be placed. The placing of items in the categories will be done twice, once for women and once for men. The items will be placed under the categories Caucasian male, Filipino male, Hawaiian male, and Japanese male; Caucasian female, Filipino female, Hawaiian female, and Japanese female. Judging will be done separately for men and women; that is, participants will be given a list applicable to men only, and a list applicable to women only.

After participants place the items in the above categories, they are each given a copy of the items placed in the categories as outlined by the Hawaii Normal Adjustment Study. They, then, compare their responses with the results of the study.

Instructions

"You will be given two sheets of paper. On one is a list of items which are to be categorized into the four groups listed on the second sheet of paper. Notice that the first group is female. Write down the item rather than the number under the ethnic category since later on you will be making comparisons. Put every item under a category. Don't spend a lot of time deliberating about what category the item should go in; allow your first impression to make the decision. You will be the only one who

looks at these categorizations."

Facilitator's Role

After trainees finish categorizing, the HNAS is outlined and the nature of the "stereotype based on data" is explained. The data is based upon how people are seen by their relatives. This data represents an average; of different generations, sexes, ages, social classes, and educational levels. In the cases where interracial marriages occurred, where adoption (hanai) has taken place, or when friends did the describing, a part-Hawaiian male may not always have been described by a part-Hawaiian relative. For the most part, they are however, descriptions from one's own ethnic group.

Hawaii Normal Adjustment Study

1. 1200 people, systematic sample of holders of electric lights on Oahu.
2. 1968-1969
3. These items are ones which are unique to each ethnic group and sex, i.e., Japanese males.
4. The study is about how people see one another within the family or living group. For example, a mother would answer the questionnaire about her son or her daughter or her husband. Only one person from a family responded. The 127 questions were concerned with how the relative feels and behaves as rated by someone who lives with her/him.

Hawaii Normal Adjustment Study Items

We have not included the Hawaii Normal Adjustment Study items as categorized by relatives of respondents in this manual for the reason that they should be discussed in the context of the training. Without their inclusion in the training they are subject to misinterpretation or stereotyping.

SUGGESTIONS FOR OBTAINING ITEMS FOR THE LABELING EXERCISE

Aside from obtaining items through a systematic sample of the population as we did in the HNAS, other methods might be utilized.

For example, a system similar to the pre-post test would involve rating videotapes. People from various ethnic groups would be interviewed on videotape with a standard set of questions. These questions might relate to psychological well-being as was the case with our tapes, or a similar orientation to self-description such as one's beliefs and values. Four tapes from each ethnic group, two men and two women, could be obtained. Our videotapes were of community college students ranging in age from late adolescence through the mid-twenties. These four tapes would then be shown to large groups of people of various ages, social classes, ethnic groups, etc. As inclusive a sample as possible would be necessary in order to obtain items representative of each ethnic group. Rather than ask viewers of the tapes to rate the behavior they perceived on a scale of items selected a priori, the viewers would simply be asked to write down how they perceived the person. In order that the items include a comprehensive range of perception key words with pertinence to psychological description and/or cultural values might be given to participants in a list form to use or not use as they were rating. Such a list would serve as a reminder of the various possibilities of viewing reality and might include such words as nervousness, relaxation, creativeness, verbal expansiveness, dependency, sociability, negativism, etc. There is the disadvantage, however, of the list items inhibiting independence of thought in the creation of original items.

A related possibility would be to obtain such a list of key words through a preliminary study of word association in order to elicit items deriving from indigenous considerations rather than ethnocentric professional and cultural superimposition. A study in point determined that the word "depression" elicited more external referents among Japanese Nationals, and internal referents among Caucasians and Japanese-Americans (Tanaka-Matsumi and Marsella, 1975). The words picked for association would include those of the indigenous language and their translations. For

example, from the Tagalog word "hiya," English words would include shyness, timidity, embarrassment, sensitivity, and shame.

Items could then be elicited from these words by orally presenting such "blocks" of association after viewing each tape. Viewers would then describe the person according (or not) to those qualities. This would require a response or responses from each set of associations.

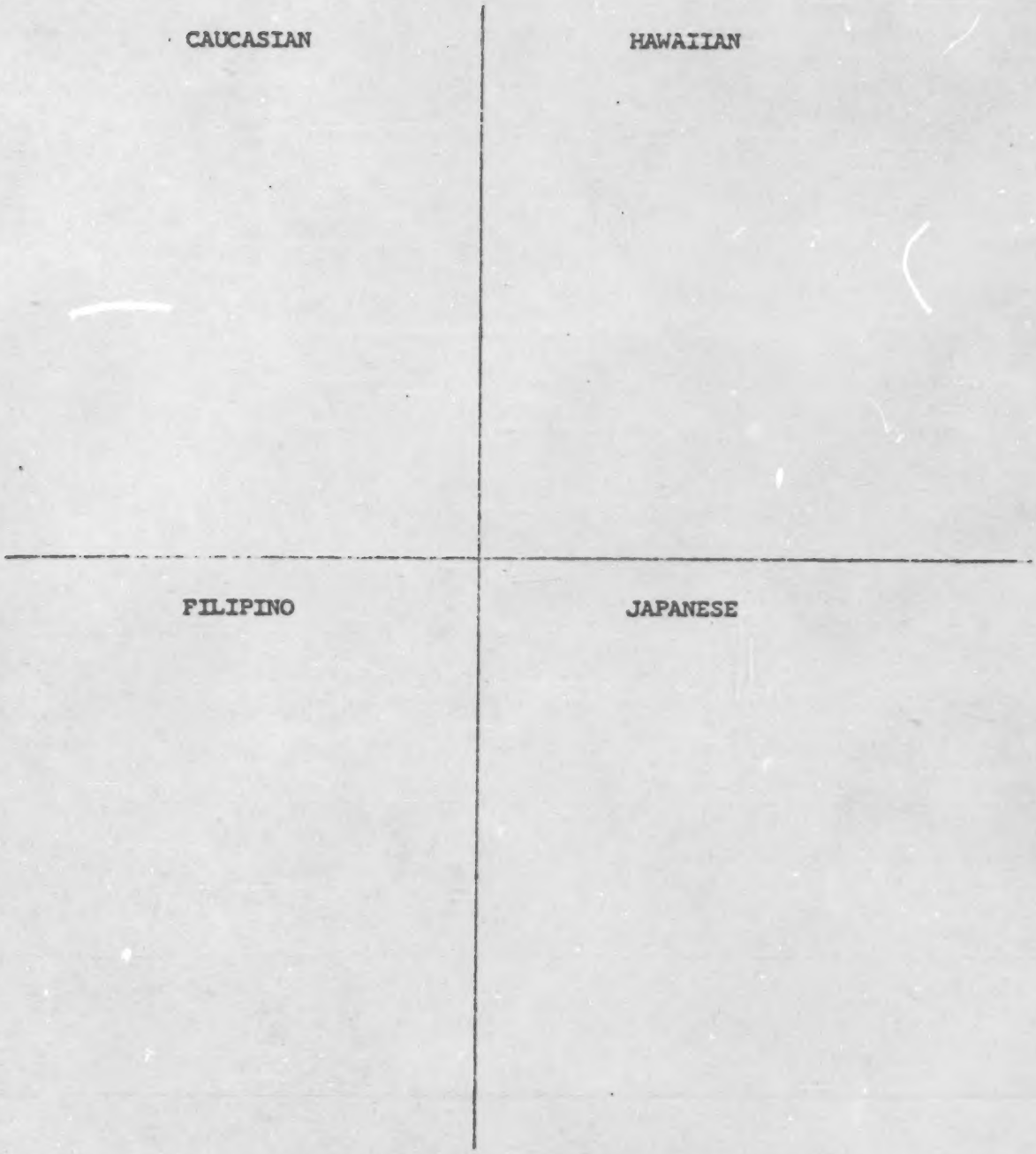
Alternatively, viewers might simply be presented with a list of these associations or blocks of association to utilize in their effort to devise items during and after viewing the videotapes.

ITEMS - FEMALE

USE EACH ITEM ONLY ONCE

1. Jittery
2. Acts as if can't make decisions
3. Gets very happy for no reason
4. Quick to react
5. More pleasant
6. Speaks loudly
7. Resentful
8. Refuses to speak
9. More dependable
10. Talks too much
11. Acts as if can't concentrate
12. Talks about strange things
13. Needs a lot of attention
14. Threatens to tell people off
15. Afraid not able to control self
16. Clumsy, keeps bumping into things
17. Believes in strange things

FEMALES



ITEMS - MALE

USE EACH ITEM ONLY ONCE

1. Does something over and over
2. Critical of others
3. Envious of others
4. Has periods when cannot stop moving
5. Does strange things
6. More pleasant
7. Acts as if he can't get certain things out of mind
8. Acts very happy, no reason
9. Gets along well with people
10. Moves about slowly
11. Feelings hurt easily
12. Hard to understand his words
13. Shows good judgement
14. More shy
15. Refuses to speak
16. Responsible
17. Acts as if can't concentrate
18. Keeps changing the subject for no reason
19. Independent
20. Speaks so low you can hardly hear him
21. Speaks very fast

MALES

CAUCASIAN

HAWAIIAN

FILIPINO

JAPANESE

PALM PUSHING

Objectives

1. To develop group energy.
2. To physically experience a variety of persons in a non-threatening situation.
3. To liven up people after lunch.

Procedure

Two circles are formed; participants stand facing a partner. Instructions are then given to put one's palms against the other person's and press firmly without trying to push anyone off balance. Instructions are given to create a balance, while pressing. It is a non-verbal exercise. After one minute, partners may share. Then the inner (or outer) circle moves one place to the right and the procedure begins again with a new partner.

Instructions

"Form an inner and outer circle standing opposite a partner. This exercise is palm pushing. What you and your partner will do is place your palms against one another. Your feet are shoulder width apart. Put your palms against your partner's and press, finding a balance. This exercise is non-verbal so you will be looking at each other or closing your eyes but not speaking. You will have a chance to share with your partner later."

CONTRAST TRAINEE

Objectives

1. To clarify one's values and to experience one's emotional affect through non-argumentative contrast.
2. To become aware of values and affects other than one's own.

Procedure

Participants are instructed to form an inner and outer circle, sitting down, facing one another. Situation A is handed out; #1 to the inner circle, #2 to the outer circle. After reading over the situations, participants turn them face down. They do not tell their partner what was on the paper. When both partners have finished reading the situations they proceed to work them out by taking the appropriate position. After ten minutes they are asked to share with their partner from the following standpoints:

Sharing

a. Spontaneous sharing (3 minutes)
   Participants are asked to share their experience with one another.
b. Topical sharing (8–10 minutes)
   Suggested areas of sharing are handed to each couple to consider in regard to the above situation.
c. Intercultural Sharing (5–8 minutes)
   Partners are instructed to share from the following viewpoint: "Now share according to how you think or imagine you reacted in this situation as a member of your ethno-cultural group."

Instructions

"Each of you will be given a situation which you are to work out with your partner. Take the view which is presented on the sheet of paper you receive. As you work on this situation, verbalize your own feelings, ideas, and justifications. Act as you normally would if you found yourself in this situation. Develop the situation so that it continues for ten minutes. Do not discuss with your partner the point of view on the sheet of paper. You will have an opportunity to share with your partner later."

Spontaneous sharing

"Share your experience with your partner."

Topical sharing

Topical sharing values are handed to each couple. "Now share with your partner the considerations on the slip of paper you just received, relating them to the situation you just worked on."

Intercultural sharing

"Now share with your partner how you think or imagine you acted as a member of your ethno-cultural group in this situation. Relate this to how you felt during the situation, and how you felt about taking that point of view in the first place." (Repeat)

SITUATION A

1. You're at work. It is morning and you'ver been given by your boss a rush job that has to be finished by noon. Your good friend has invited you out for coffee.

2. You're at work. A problem came up that you really need to talk to your friend with and you feel you cannot wait till noon to talk it over. So you invite this friend to coffee. If your friend decides to go with you, take the point of view that perhaps you should not take her/him away from her/his work. If your friend decides not to go with you, then you counter or contrast each reason with an opposite point of view that your friend gives for not going to coffee with you.

TOPICAL SHARING

SITUATION A

VALUES

Privacy in conversation
Job more important than human relations
Individual performance a reflection on you
Was it stressful?
Fulfilling boss' expectations
Time orientation

SITUATION B

1. It's the end of the work day and you come home. Your spouse/roommate asks you what your day was like. (It is the kind of day where things didn't go along as smoothly as you would like.)

2. You ask your spouse/roommate what kind of a day she/he had. If your partner feels positive, contrast the opposite attitude because you had as bad a day as she/he. If your partner feels negative, put out all the positive alternatives, even though you did not have too good a day yourself. If midway in the conversation, your partner begins to agree with you, switch to the opposite point of view. Always contrast but try not to argue.

TOPICAL SHARING

SITUATION B

VALUES

Confrontation vs. non-confrontation

Positive views vs. negative orientation in life

Fatalism vs. individual responsibility
(God willed it - you created all those events yourself)

SITUATION C

1. You are close friends with your partner. You tell your partner there is someone at work you are quite attracted to and she/he seems to be attracted to you also. You've been invited out to lunch with this person at work. You're telling your friend your feelings about the situation and how your marriage seems a little stale these days.

2. You're close friends with your partner. Whatever point of view your partner describes, contrast your partner with the opposite point of view. Without arguing, present an alternative way of perceiving or dealing with the situation. If at any time your partner agrees with you, take the opposite point of view.

TOPICAL SHARING

SITUATION C

VALUES

Monogamy vs. open relationships
Double sex standard
Work vs. social sex orientation
Going everywhere with partner or going places alone

ENERGY PASSING

Objectives

1. To experience another person non-verbally by looking at her/him without any other movement.
2. By closing each day with this exercise, creating a feeling of closeness, and completion of the work.

Procedure

Form an inner and outer circle sitting on the floor across from a partner. Each partner looks into the eyes of the other for three-four minutes, then closes eyes for thirty seconds, and shares with her/his partner. The inner circle then moves one place to the right or left and the procedure begins with a new partner. Three-five partners in a session are usually the minimum for the exercise.

Instructions

"Face your partner. Close your eyes and notice your breathing. Now open your eyes and look into those of your partner. Communicate with this person non-verbally without making it a staring contest. Notice if you have to blink, or if your eyes water. Just see how you feel.

(After three-four minutes)

Now close your eyes (thirty seconds). Open your eyes and share with your partner (minute).

Now the inner circle will move one place to the left. Close your eyes (thirty seconds)."

The procedure then continues with the desired number of partners.

Sunday, July 18		RATING Poor				Excellent
9:00	Partner Description	1	2	3	4	5
10:30	Group Sharing	1	2	3	4	5
11:00	Row Exercise					
11:30	Assumptions					
12:30	LUNCH					
1:30	Chain Reaction	1	2	3	4	5
2:00	Mime Lecture: Group Individual Relationships	1	2	3	4	5
2:30	Ethnic Description: Japanese	1	2	3	4	5
3:30	Rehearsal Demonstration Module (RDM): Japanese	1	2	3	4	5
4:30	Energy Passing	1	2	3	4	5
4:45	Evaluation					
5:00	PAU					

PARTNER DESCRIPTION

Objectives

Partner I

To experience the non-judgemental physical description of oneself in terms of people from an ethno-cultural group different than one's own.

Partner II

To become familiar with the features, hair, body, and dress of persons from various ethno-cultural groups.

Procedure

Form an inner circle and an outer circle. Face a partner. The person on the outside will describe in physical terms the appearance of the partner. The partner does not say anything but looks steadily into the eyes of the person describing him. This is observation only. The person doing the describing will state how his partner now looks; his appearance; height, weight, color of hair, face, all the features of the face, neck, shoulders, body, hands, dress. After eight-ten minutes the inside line moves once to the left and the same process takes place with a new partner. Have the opposite partner (inner and outer circles) do the describing each time. (The exercise is set up that in any set of two partners only one describes, after which time each works with a new partner.) The objectives of the exercise are accomplished with a series (eight-ten) of partners. Sharing occurs among the group as a whole when the exercise is over, not between each set of partners.

Instructions

"Form an inner and outer circle. Find a partner of a different ethnic group than yours with whom you have had little interaction and sit opposite one another. The partner on the inside of the circle will describe in objective terms the person opposite her/him. You will have eight-ten minutes to describe this person. Spend about five minutes on the head and face, describing the structure, the shape of each feature, the defining marks, and the lines, bones, and muscles. Cover the hair, scalp, neck,

and ears. Objective description means that you do not add anything extra, anything evaluative. For example saying, "You have nicely shaped eyebrows" is not objective but evaluative. If you do say something evaluative, notice that and continue describing objectively. As you describe, do not look for non-verbal approval from your partner.

The person who is being described remains silent throughout the process and looks into the eyes of the person describing her/him. If you feel you have to gesture or say something in response, be sure to notice when you do that. Just take in the description and notice what your partner focuses on as she/he describes you.

ROW EXERCISE

Objectives

Standing group

1. To experience standing before a group adding as few non-verbal defense mechanisms (smiling, posturing, holding one's hands) as possible.
2. Getting in touch with one's cultural defense system, "pose," "face." Noticing what one does non-verbally to be comfortable with people.

Sitting group

1. To give people who are ill at ease with ego reduction, non-verbal support.
2. To experience one's perception of how it will feel to be placed in front of a group without speech or movement.

Procedure

A group of twenty-four sits in chairs in rows of six. The first row is then asked to get up and stand in front of the group. The facilitator then asks the group standing up to refrain from moving, smiling, etc. from doing anything which was "extra." The group is asked to stand with as little going on as possible and to look at the people sitting in the audience and establish non-verbal contact with them.

The facilitator then asks the standing group such questions as the following:

1. How do you feel in your body now? How do your palms feel, your pulse, your stomach, your legs?
2. Notice what it is like to be with people without adding anything extra-talk, non-verbal gestures, smiles. Become as simple as you can.
3. Now look at what you have decided to add to yourself that is from your culture, your ethnic group? How do you behave as a proper Filipino, Japanese, Hawaiian, Caucasian (name other groups of people in the training).

   What is the act you've decided to adopt? Are you shy and re-

tiring or do you throw yourself out into the world? Look at the act you have put on to respond to other people.

4. The facilitator then asks people in the audience to give those standing up their non-verbal support, and to realize they also will be standing in front of the group.
5. Other questions asked relate to male-female roles, and specific ethnic systems of "face." (See attached sets of questions.)

The first row sits down after five-eight minutes and the second row stands before the group during which time variations on the same questions are posed. This procedure continues until each row has had its turn.

Participants are then asked to close their eyes (for one minute) and then when they are ready, get up and stretch.

Instructions

(No initial instructions are given other than to sit in the chairs which are set up in rows of six-eight depending upon the number of people in the group.)

"The first row will stand up in front of the group. Face the group and establish eye contact with the people sitting down. The people who are sitting down give those standing up your support in non-verbal ways. Those standing get in touch with all the ways in which you are securing yourself. Let your arms rest at your sides. Avoid the usual manner of being with people by smiling and avoiding glances."

The questions listed in the procedure are then asked by the facilitator. Responses are internal only; there is no verbalization by the participants. As regards question #5 in the procedure, for each row, one set of questions is posed.

When the last row has been seated these instructions are given: "Close your eyes (one minute). When you are ready, get up and without talking, seat yourself on the floor in a circle."

ROW EXERCISE

Set #1

1. Do you look at the world as having a scarcity of resources or do you see there being plenty of people and objects to fulfill your needs? How many artificial scarcities do you create in life in order to feel something is worthwhile?
2. You women, do you feel there is nothing you can do about your feelings toward males?
3. Do you put yourself down, try to get pity from others, act self-ingratiating or submissive?
4. Do you take care of and nurture others in order to fulfill your own needs?

Set #2

1. Are you playing being negative or cynical in order to gain control over others; to see more than they do?
2. Do you act modest, deferent to others, find ambiguous answers, say 'yes' without really meaning it to protect yourself?
3. Do you often make certain poses, try to impress others since you've decided people are always watching or evaluating you?
4. Do you play an act of being lazy or dumb because you think others think you are?

Set #3

1. What do you do to try to get a good deal? Do you keep trying to get possessions in order not to feel depressed, to feel lonely? What do you add to your self?
2. Do you constrict, inhibit, and repress yourself for fear of what others would think?
3. Do you try to protect yourself by blaming others? Are you all too ready to listen to negativity about others to support yourself?
4. Do you handle stress by passing it off lightly?

Set #4

1. Are you protecting yourself by always talking, never being comfortable

ROW EXERCISE

with silences?

2. Do you make yourself feel good by criticizing, gossiping about others outside the group?
3. Look at your tendency to resign yourself to fate. Do you tend not to consider a situation thoroughly in order not to face your responsibility?
4. Do you often put yourself down?

Set #5

1. Do you keep yourself going by forcing the issue, trying to find a solution right away or suggesting a plan of action? How is that protecting you? Do you need that to feel alive?
2. Would you rather take on an act of masochism, self-sacrifice, or rigidity rather than express your real feelings openly?
3. Look at your smiling act which you use to suppress being really angry or resentful toward someone.
4. Are you always playing the good, helpful guy or woman even though it may be more than you'd rather do?

Set #6

1. How do you act which makes you feel better than others?
2. You men, are you always trying to prove your masculinity by being a good guy, a good material provider?
3. Do you act extravagant, boastful, and try to get material possessions and power to make yourself okay?
4. Are you afraid to get deeply involved emotionally with the opposite sex?

ASSUMPTIVE BELIEFS COMMUNICATION EXERCISE

Objectives

1. To experience the act of active listening and to experience another listening to one's beliefs about controversial matters. To experience another's verbalizations of what one said.
2. To be able to correct another's perception of what one said without further encounter.

Procedure

An inner and outer circle of partners are formed, each person sitting about one foot across from the other. The person on the outer side of the circle (A) begins sharing views on the question the facilitator puts out. The partner(s) B, of the inner circle are the listeners. After A shares the length of verbalization that is comfortable to B, B signals to A through a raised hand that she/he is ready to repeat what A said. B repeats what A said. A then corrects what B's perception of A was. (B is to repeat everything A said.) Then A continues with the question while B continues to listen. This procedure continues for about seven minutes on each question. During this time, B may repeat what A said five to six times. When the alloted time is up, the people in the inner circle move one place to the right, to a new partner. A new question on beliefs is presented and the procedure is repeated. However, this time, B relates her/his beliefs to A and A listens and then repeats what B said.

The questions about beliefs have been devised to focus on controversial issues, particularly in regard to race relations, as well as issues which would elicit variations in value orientation.

Instructions

"In this exercise, you will experience the process of listening to another person and to be listened to as you share with another.

The outside circle are As, the inside are Bs. A will share her/his thoughts about the question that is asked for about five-seven minutes while B listens. As soon as A has said as much as you feel you can comfortably

repeat, B will signal to A and repeat as exactly as possible what A said. You may do this several times during the seven minutes. B only listens, does not ask questions. The only time B speaks is to repeat what A said.

A, when you are sharing your thoughts, you do not have to talk all the time. It is okay to pause. If you run out of things to say, just wait for some new feelings to come up. Notice if your mind says, okay, that's not important enough to share. Put out words or phrases even if they do not seem logical; even if you've never put them into words. See how you feel as you talk, or pause and notice how your feelings change.

Use this turn to share in greater depth than you ordinarily would. Perhaps you might arrive at some new perspective or question about yourself--even in five minutes you can do this if you don't try to achieve something or perform well and if you are able to feel your partner is really listening to you.

B, do not say anything when you are the listener, but be aware of your needs to question, argue, disagree, or advise. Just listen. And listen in a way that is not usual. Be alert, attentive and pick up on all the non-verbal cues, the facial expressions, the body movements. Communicate to your partner a way of listening so that your partner will feel at ease and feel free to explore aspects of the question with increasing depth. Convey the attitude to your partner that: 'I am with you, and I want to learn what your world is like and how you see and experience things in it. I accept you as you are. You are entitled to your feelings and your way of seeing things. I do not wish to change you. Whatever you choose to share with me, I wish to hear and to understand as deeply as I can. Rest assured that whatever your difficulties, shortcomings, and hang ups, I accept you as a fallible human being, like the rest of us, who has the capacity and the right to grow and develop in your own way and at your own pace.' Avoid putting on a mask or acting mechanical. Ignore what the other pairs are doing. Be as natural as possible. It is not a grim task. Accept silence in your partner. If you feel she/he would not be offended by touch, a gesture, do that. Say goodbye to your partner in some non-verbal way. Do not use words as you move on to the next person."
(Malamud, 1975)

ASSUMPTIVE BELIEF COMMUNICATION EXERCISE

1. What are your beliefs about children in Hawaii who are ethnically mixed?
2. What are your beliefs about why and what kind of people marry outside their ethnic group?
3. What are your beliefs about why the Japanese dominate the Department of Education teaching structure?
4. What are your beliefs about how the Hawaiians fit into the Western oriented value system in the schools?
5. What are your beliefs about Hawaii being in the mainstream of American culture?
6. What are your beliefs about what makes a poor student, a bad student?
7. What is your belief about giving your children everything you never had?
8. What is your belief about people who do not work?
9. What are your beliefs about teenagers and sexual intimacy?
10. What are your beliefs about how you and your parents differ?
11. When do you feel you should be gracious and accomodating or confront somebody?
12. What are your beliefs about the influence of nutrition on mental health and academic performance?
13. What are your beliefs about others cultivating your friendship because you belong to a certain ethnic group?
14. What are your beliefs about other ethnic groups ripping you off because of the ethnic group you belong to?
15. What are your beliefs about allowing Filipino immigrants to come to Hawaii?
16. What are your beliefs about the emotional problems Filipino immigrants have in Hawaii?
17. What are your beliefs about what is smart and what is dumb and how do these considerations relate to material possessions?
18. What are your beliefs about what happens when you get embarrassed?
19. What are your beliefs about asking for help?
20. What are your beliefs about research studies about ethnic groups?
21. What are your beliefs about what Caucasians from the mainland think of locals?

CHAIN REACTION

Objectives

1. To express oneself non-verbally to the group.
2. To develop energy after lunch.
3. To attune oneself to the group.

Procedure

Participants are instructed to form a large circle standing up. One person begins by making a sound and a motion of her/his own choosing, going into the middle of the circle with it, and going to a person in the circle having the second person follow her/him into the middle. The second person then makes a new motion and sound and the process continues until everyone has participated.

Instructions

"Form a circle. (Pause) What each of us will do is make a noise and a movement, anything we like. Go into the center of the circle making the noise and movement; go to the circle continuing the noise and movement, picking out someone you would like to have imitate you. Stand in front of this person you choose and lead her/him back into the center of the circle, both of you making the same noise and movement. When you reach the center, go back into the circle. The person you brought into the circle now moves into her/his own sound and movement without hesitating and repeats the process bringing another person in the center of the circle. As you participate in this exercise keep it light and quick; when you reach the center move immediately into your own trip without waiting. Be as loose as a goose is what it's about."

MIME-LECTURES

Group-Individual Relationships
Male-Female Relationships

Objectives

By presenting researched information on the four ethnic groups, coupled with non-verbal (mime) illustrations of the findings, a deeper, more realistic experience of the lectures will be realized.

Procedure

Each mime-lecture is given separately at different times in the training. It is based upon the cross-ethnic research table whose format is described in the narrative. While one facilitator reads, for example, the Japanese section on male-female relationships from socialization to societal reinforcers, the other two facilitators are acting out the findings through mime so that an illustrated lecture is presented. Group sharing of the lectures follows.

Sharing

Comments and impressions are first elicited from the participants. These responses provide a thread from which the process unravels. However, later on questions may be asked of the participants such as: How did your family bring you up so that you felt like an individual or a member of the group? How was loyalty to your family expressed; What did you have to do in order to follow the family as a group? Do you recall behaving in any ways which might illustrate the "enryo" (etc.) value?

The questions are oriented to focusing on the points of the lecture with regard to the participant's experience of these values and behavior.

VALUES--MIME LECTURE

GROUP-INDIVIDUAL RELATIONSHIPS

Japanese	Caucasian	Hawaiian	Filipino	Chinese
Subordination of individual to group. Performance is valued for sake of group. Loyalty to group. (Vogel, 1967) Relationships based upon collective group not between individuals. (Nakane, 1970)	Individualism paramount. Self-reliance. (Hsu, 1953)	Personal recognition, social or economic status in terms of individual devalued. (Gallimore &Howard, 1968) Collatoral orientation (welfare of group) most important. (Alter et.al. 1968)	Subordination of individual to group needs. (Bulatao, 1962)	Mutual dependency-satisfaction in reliance. (Hsu, 1953) Individual excellence brings status to group. Relationships between particular individuals as father-son, parent-child, not the group predominate. (Hsu, 1948)

GROUP-INDIVIDUAL RELATIONSHIPS,
CULTURAL "FACE" OR DEFENSE SYSTEM

JAPANESE	CAUCASIAN	HAWAIIAN	FILIPINO	CHINESE
"ENRYO SYNDROME"- loyalty as opposed to individualism prevails. There is an extremely close relationship between the mother and child. The child learns to go along with the mother and to emotionally "understand" since he is taught only when he is feeling cooperative. There is no struggle of wills, since the mother is not the authority-enforcer. Outsiders also provide sanctions. The mother stands with the child against outsiders which reinforces a lack of strong individuality. Children are taught that much fear and ridicule can be expected from the outside world. (Vogel, 1967)	A split between individualism and conformance to the groups exists. A child explores the environment, learns from his mistakes which fosters independence and curiosity through internalization. He learns to "regulate and control his own behavior." (Keniston, 1960) The child is excluded from the adult world (although self-reliance valued) so peer membership becomes important for learning about adult life. Adolescence is often disillusioning. Unresolved dependency needs, and the contradiction between being controlled and independent often exist throughout life. (Hsu, 1963) (Keniston, 1960) Compliance in elementary school children not related to age or	Minimax principle- "ALOHA" characterizes group-individual relationships. Initially much attention is given to the child, but at 2-4 years abrupt dependency inhibition is employed. The child develops "subtle and passive tactics" to get attention, and the timing and manner of requests become important. He also learns that confrontation is negatively reinforced. Dependence and affiliation with peers is developed after "withdrawal of nurturance by parents." Sensitivity is also developed by virtue of parents' capricious reinforcement of the child's behavior. Girls' dependency inhibition is projected into nurturance of others (younger siblings); for boys affiliation with peers becomes an outlet. (Gallimore & Howard, 1968) (Jordan, 1967)	SIR-"HIYA" & "PAKIKISAMA"- typify group individual relationships. Abrupt emotional and physical weaning after initial indulgence cause the child to turn to the neighbor-kin group, and to peers, for gratification. This serves to further identify with the group. Anxiety is created because there is no one else to turn to. The child has an array of adult models which contribute to "other-direction." He is reared in mutual dependency and thus becomes an extension of the family rather than an individual ego. He develops "SIR" to gain acceptance from the group and is sensitive to their needs; privacy is discouraged. Socialization and discipline come from peers as well as parents. The child	Mutual dependence characterizes relationships. Parents are responsible for their child's behavior. (Young, 1971) Children are never left alone; they are constantly protected and supervised usually in structured group situations. Strong control through nurturance and discipline exists till adolescence. (Young, 1970) Indulgence ends for male abruptly at 6 years and he learns he has obligations to others and to family and ancestors. (Muensterberger, 1969) Female is raised to be a good daughter-in-law; she becomes part of this new group with the idea of never returning to her family. (Wolf, 1970)

GROUP-INDIVIDUAL RELATIONSHIPS

CAUCASIAN

sex, but to lack of security and confidence among one's peers and one's ability to perform.
(Pasternack, 1969)

FILIPINO

learns to use parents as go-betweens, especially the mother to make requests to the father.

"HIYA" originates in family system which imbeds personality within the group. HIYA is sanctioned by parents when they take pride in their children being appropriately embarrassed. Siblings and peers tease or threaten each other with group ostracism to bring about desired behavior. Mutual help in school and teasing reinforces "HIYA."
(Nydegger and Nydegger, 1966)
(Bulatao, 1964)
(Minturn and Lambert, 1964)

"HIYA" also relates to a "game" played when outsiders visit the home. The mother tells the visitor the children are naughty and when they exhibit embarrassment or tears the adults laugh and the mother "soothes and warns the children."
(Nydegger and Nydegger, 1966)

GROUP-INDIVIDUAL RELATIONSHIPS

PERSONALITY MANIFESTATIONS--MIME LECTURE

JAPANESE

The concept of "ENRYO" explains the reason for refusing to speak out in a group, or refraining from asking for benefits. It accounts for "other direction" and saying "yes" even if "no" is meant.
(Kitano, 1969)
(Vogel, 1967)

Flattery, insinuation and smiles are used to gain benefits, while true feelings are concealed. Mischievous and irrational behavior is used to vent spiteful feelings.
(Nakane, 1970)

"HA ZU KA SHI" (embarrassment or reticence) refers to the fear of making a fool of oneself. Leads to low aggression and high dependency.
(Kitano, 1969)

"HI-GE" means denigration in the face of praise, especially as concerns oneself or family.
(Nakane, 1970)

CAUCASIAN

Prejudice and hostility against the out-group often expressed via exclusion.
(Hsu, 1963)

Both sexes are low on deference, high in exhibition; males are high on dominance, aggression, autonomy, and low on abasement on the EPPS.
(Fenz and Arkoff, 1962)

Caucasian males are more outgoing, expedient, assertive, venturesome, and imaginative than Sansei Japanese males. Caucasian females are more stable, independent, trusting, self-assured and less obedient, suspicious, apprehensive, and less affected by feelings than Sansei Japanese females. Both groups were measured on the 16 PF.
(Meredith and Meredith, 1966)

Caucasian males are less reserved, shy,

HAWAIIAN

Sensitivity to the needs of others, the maintenance of harmony through "subtle, passive tactics" with stress on timing and congeniality are highly valued personality traits.
(Gallimore and Howard, 1968)

In 1962 deference, order, and endurance were high especially for males on the EPPS; in 1967 these needs were lower.
(Soehren, 1967)
(Fenz and Arkoff, 1962)

Avoidance of public recognition, shame, ridicule, or failure are valued. Individual evaluation, positive as well as negative, is viewed with suspicion, or avoided. "Passivity" or apprehension and initial suspicion of strangers are outgrowths of these feelings. Criticism creates passivity and praise is usually redirected to others or to the group.
(Gallimore, Boggs,

FILIPINO

"PAKIKISAMA" means to accompany or go along with the group. Unanimity is attained through developing sensitivity to the needs of others. Deprecating language is avoided through euphemism and ostensible agreement. One may say "yes" but mean "no."
(Lynch, 1964)

"HIYA" refers to shyness, embarrassment and sensitivity. It tends to inhibit self-assertion. Anxiety and the fear of being exposed are created through "HIYA" as well as the fear of loss of the ego. "WALANG HIYA",(a thick face) means one is insensitive to others and in the extreme is a sociopath or a delinquent.
(Bulatao, 1964)

Self-deprecation is used in order to maintain the balance between people when a problem or a request is made. Humbleness

CHINESE

Mainland Chinese students are sensitive, introverted dominant, shrewd, aloof, and self-sufficient on the 16 PF.
(Scofield and Wan, 1960)
The Hawaiian Chinese are mature, empathic, sensitive, and better able to utilize inner resources than Chicago Chinese.
(Hsu, Watrous, Lord, 1960-61)

The fear of being exposed to criticism or public exposure is paramount; one is afraid of his reputation not only because of what it means in terms of the family (individual acts are the acts of the family) but due to past fears of political incrimination. This partially accounts for feelings of suspicion and for behavior that is withdrawn.
(P.C.1971)

GROUP INDIVIDUAL RELATIONSHIPS, CULTURAL "FACE" OR DEFENSE SYSTEM	CAUCASIAN	FILIPINO
	humble and conscientious than Sansei Japanese males on the 16 PF. (Meredith and Meredith, 1966)	results from feeling sensitive toward others. (Lynch, 1964)
	Risk of social disharmony for personal gain and competitive relationships are not uncommon. (Gallimore and Howard, 1968)	
	Criticism from self and others is valued. What may be described as "honesty" on the part of Caucasians is "bluntness" from a Filipino viewpoint. Also Caucasians are viewed as being able to deal more easily with authority. (Allen and Herring, 1968)	

INSTITUTIONALIZED TRAITS--MIME LECTURE

GROUP-INDIVIDUAL RELATIONSHIPS

JAPANESE

"ENRYO"- maintenance of modesty through deference and abasement, especially in the presence of superiors is prominent.
(Kitano, 1967)

Loyalty to the group is paramount.
(Vogel, 1967)

Ambiguity of expression exists to avoid confrontation.
(Nakane, 1970)

Females use persistent subtle suggestion to fulfill their needs.
(Vogel, 1967)

"HA ZU KA SHI" (embarrassment or reticence) is part of the "ENRYO" syndrome; it serves as a sanction from others.
(Kitano, 1967)

"I GE" is the part of "ENRYO" which precludes the praising of oneself or one's family which would be in poor taste.
(Kitano, 1967)

CAUCASIAN

Development of individuality, self-reliance, and autonomy is important.
(Hsu, 1963)

Many needs are satisfied by few people.
(Keniston, 1960)

Ambition not bound by kin or class. Protest against conformity and other-direction with rebellion and revolution necessary.
(Hsu, 1963)

Movement toward group-think; group loyalty as opposed to individualism occurring.
(Whyte, 1964)

Frankness, criticism, and confrontation are common traits among American Peace Corpsmen as described by Filipinos.
(Allen and Herring, 1968)

The ego is defined from a variety of

HAWAIIAN

"ALOHA" relates to the minimax principle which is to minimize personal gain in order to maximize interpersonal harmony and to avoid confrontation.
(Gallimore and Howard, 1968)

Ambiguity in social relationships is the rule; misunderstandings are minimized or expressed indirectly.
(Gallimore and Howard, 1968)

The Hawaiian language has three levels of meaning: outward, vulgar, double mythological-historical-geographical.
(Thompson, 1969)

Individual evaluation from others whether positive or negative is highly stressful.
(Gallimore and Howard, 1968)

Self-deprecation is often used in a joking manner, "ain't no big

FILIPINO

"SIR" or smooth interpersonal relations reflects desire to be socially accepted.
(Lynch, 1964)

Emphasis on "SIR" points to its difficulty.
(Sechrest, 1966)

Euphemism is often used in language. Go-betweens are called upon to mediate stressful situations. "Feelers" are used to initiate delicate discussion.
(Lynch, 1964)
(Guthrie, 1968)

Part of "SIR", "HIYA" (shame, reticence, embarrassment) explains sanctioned behavior in the presence of others.
(Bulatao, 1964)

Self-deprecation used in order to maintain loyalty.
(Lynch, 1964)

CHINESE

Individual is in a continuum of ancestors dead and alive. Security is found within the group; anxiety exists outside; there is submission to authority but competition for success.
(Hsu, 1948)

Use of go-betweens exists especially between father and son.
(Muensterberger, 1969)

The fear of being exposed, or of bringing disgrace upon the family group is a powerful sanction. This still appears important in Hawaii and may account for the development of suspicion.

Deprecation of accomplishments outside the family group is necessary. Acknowledgement of worth, as well as praise or "hubris" will cause a devaluation or a change for the worse.
(Hsu, 1948)

GROUP-INDIVIDUAL RELATIONSHIPS

CAUCASIAN	HAWAIIAN
roles, rather than from commonality. Self-regulation of behavior, inner direction, and other-directed group conformance is most important. (Riesman, 1964)	thing." (Gallimore and Howard, 1968)
Boastful, expressive, conceited, confident, outspoken, equalitarianism are stereotypes found to be descriptive of Caucasians by other Hawaiian Islanders. (Vinacke, 1949)	There is rejection of individual orientation in work areas; Hawaiians are not drawn to being businessmen. (Alter, et al, 1968)

REINFORCERS & MECHANISMS--MIME LECTURE

GROUP-INDIVIDUAL RELATIONSHIPS

JAPANESE	CAUCASIAN	HAWAIIAN	FILIPINO	CHINESE
ENRYO is reinforced by loyalty to the group as well as by the hierarchical status system between inferior and superior. (Kitano, 1969) A lack of separation exists between the public and private sphere. There is a lack of discrimination based upon status and class lines. Geographical solidarity is important. Historically there has been a lack of community stratification. (Nakane, 19) ENRYO, euphemism and HIGE are reinforced by intense involvement in small groups where both friends and enemies exist. (Nakane, 1970) "HIGE" is reinforced by the hierarchical status system, and the necessity not to detract from placing all one's loyalty to the group. (Kitano, 1967) (Vogel, 1960)	Conformity results from the self-reliant man's defense against the fear of inferiority. Insecurities create prejudice against the out-group and non-conformers. (Hsu, 1963) Technology creates a split of self into public and private roles. This lack of wholeness leads to group therapy, sensitization, and communal living. Rapid social change demands "other directed" flexibility. (Keniston, 1960)	Hawaiian society was built on a firm ecological basis which demanded cooperation and concern with group welfare. (Thompson, 1969) Dependency inhibition reinforces sensitivity to other's needs. (Gallimore & Howard, 1968) (Jordan, 1967)	HIYA is traceable to the necessity and difficulty of maintaining low stress relationships. HIYA is reinforced by gaining status in handling people. HIYA is reinforced by "Amor propio" (self-esteem) and conformance. "PAKIKISAMA" is reinforced by "UTANG NA LOOB" (reciprocity). Self-depreciation is traceable to emphasis on group vs. individual loyalty. Reinforcement occurs by using it to gain status. (Lynch, 1964) (Guthrie, 1966, 1968)	Mutual dependence is reinforced by authority. Every male will be both a son and a father. So the individual views himself in a continuum of ancestors. Competition and conformity reinforces mutual obligation since one gains respect by dependence on one's ancestors. (Hsu, 1948) Competition reinforces mutuality through conformity for as one gains status others strive to reaffirm their connection with him by conforming. (Hsu, 1963)

ETHNIC DESCRIPTIONS

(Facilitators as Group Leaders)

Objectives

1. To elicit individual perceptions of each ethnic group (Japanese, Filipino, Hawaiian, Caucasian) from a physical, emotional, and behavioral aspect.
2. To establish cross-cultural similarities and differences of perception based on the participants' experiences.
3. To allow participants to experience how their perception of an ethnic group may be the same that an ethnic group different from theirs has of them.

Procedure

Divide the participants into groups of about six or seven. Ask them to sit in a circle. A facilitator is with each group. Each person answers the same question in order that different or similiar beliefs, perceptions, and stereotypes are explored. The group is encouraged to hold their questions until after everyone in the group responds to the question. Then questions may be posed to individual participants. The leader follows these guide questions:

a. How would you describe a _____ (Japanese, Filipino, Hawaiian, Caucasian) from a purely physical standpoint?
b. What are _____ people like?
c. How do you feel or act when you're with a _____?
d. What is it that you dislike about a _____?
e. How does a _____ express anger (negative emotions)?
f. How does a _____ express affection (positive emotions)?
g. What problems do you foresee if you had a male-female relationship with a _____?
h. What do you find hard to understand about a _____?
i. What is the most misunderstood thing about the _____?

Instructions

"We will ask for your ideas on the behavior of certain ethnic groups. We

do this by asking everyone the same question. When it is your turn say where you are coming from even if it is something someone has already said. If you would like to ask a question let me (the facilitator) know and after every person has answered the question, specific questions will be dealt with. Anything else you might want to say at this time is okay also. As each person is speaking, communicate non-verbally to her/him that you are getting the message."

ETHNIC DESCRIPTIONS

(Participants as Group Leaders)

Procedure

Participants

Break up into groups of six-eight people. Each group is then instructed to choose a leader within a period of five minutes.

Facilitator's Role

a. Leaders

Take the leaders aside and hand each of them a card with the eleven questions for the Ethnic Descriptions exercise. Go over each question with them. Suggest about ten minutes on each one; less for question #1. Instruct them to obtain responses from everyone in the group by going around the circle starting at different places each time. Be sure the leaders understand they are to give their responses as their turn comes up in the circle. Related questions may be asked, however. The questions listed have proved most fruitful and usually bring up more material than can be covered in 80 minutes.

b. Remaining group members

While the leaders are being briefed, the remaining participants, sitting in small groups, go through a five minute process designed to attune them to the upcoming ethnic group. This procedure is handled by a facilitator with the following instructions.

Instructions

"Sit in a comfortable position, one that you can maintain for about 5-10 minutes. Sit away from the wall. Close your eyes, get comfortable. Move around until you feel relaxed. Starting with your feet, feel a wave of relaxation slowly start to move up your body. Feel your toes relax, the bottoms of your feet tingle and relax, your ankles, the tops of your feet. Feel the wave moving up your legs and as you leave each part of the body, feel it become warm and heavy. Take the relaxation up your legs into the muscles of the calves, into the knees, and feel it spread into the thighs. Notice the lower part of your legs become warm and heavy. Notice the muscles that are letting go as you become

more relaxed. Let the wave continue up into your hips, your abdomen, the inside of your stomach; let all the worries pass out of your stomach and get a feeling of heavy warmness. As it spreads around into your back, notice how comfortable you are becoming. Take the feeling up the chest, the solar plexus, the rib cage, the lower back up the spine. Go into your shoulders and the area spreading out from behind your neck. Relax the collarbone. Relax your neck, your efforts to swallow and breathe. Feel your breath become more even. Notice how warm and heavy your body has become. Allow the relaxation to continue down the arms into your elbows, wrists, and out into the fingers. Imagine how your hands would drop of someone picked them up.

Continue with the wave spreading up through your neck, the back of your neck, up through the back of your head. Relax the jawbone, let your mouth open and drop. Relax your cheeks, feel the muscles relax as all the tension melts away from your face. Relax the areas around your eyes, your forehead. As you relax the muscle which spreads across your forehead, feel a wave of warmth rush down through your whole body."

The general instructions for attunement to the ethnic groups are:

"Now get the earliest images, pictures, words you had in your mind about the _____? What is the earliest thing you can remember about the _____? When did you first realize there were people in the world called _____? What is the earliest thing you can recall your parents telling you about _____? How about your friends, schoolmates? What did other people say about _____? What was the overall feeling that was communicated to you about _____? Now follow the incidents you had with this group during elementary school, intermediate, and high school. What were your interactions with this group, your friendships, your acquaintances? What were they based upon? How did they come about? And just look at what your relationships have or have not been since then with members of this ethnic group."

At this point questions are asked that are specific to each ethnic

group; that is, they are directed to cultural values or value conflict, or surmised areas of prejudice others might have about that particular ethnic group.

Filipinos

1. What are your beliefs about the emotional problems of immigrants from the Philippines? Why do you think they feel the way they do?
2. How do Filipinos act when they are embarrassed? How do they ask for help?
3. How does a Filipino person act when she or he is angry? How about teasing? What purpose does it serve?
4. What are your beliefs about why adults, teenagers of any ethnic group make fun of the way a person dresses or speaks?
5. What do you find yourself wanting to advise Filipinos to do when they come to Hawaii?

Caucasians

1. What is it that Caucasians have the most difficulty doing?
2. What are your beliefs about how Caucasians express themselves verbally? How about non-verbally?
3. What are your considerations about mainland and local haoles?
4. What are your beliefs on how Caucasians express gratitude?
5. How do you expect Caucasians to behave if you do them a favor?
6. What are some of the ways Caucasians express themselves that you feel strongly about?
7. How do you feel Caucasians on the mainland act towards local people?
8. What are your beliefs about the ways Caucasians do things?
9. How do Caucasians express family and community needs?

Japanese

1. What are the things the Japanese do not do that you would like to see them do?
2. What are your beliefs about what the Japanese think of other ethnic groups?
3. What are your ideas about how Japanese boys are brought up?
4. What do you think are the traits the ideal Japanese woman

exhibits?

5. What are your beliefs about when and how the Japanese communicate their personal feelings?
6. What are your beliefs about how the Japanese express their feelings?

Hawaiians

1. What are your beliefs about how Hawaiians orient themselves to life? What do Hawaiians consider important in life?
2. What are your beliefs about how Hawaiians develop their relationships with each other? How about parent-child, husband-wife?
3. What are the areas of sensitivity among Hawaiians? What do they dislike about other ethnic groups?
4. What are your considerations about their social gatherings?
5. What are your beliefs on when it is appropriate to be verbal and to be curious and when it is not?
6. How do the ways Hawaiians behave relate to their cultural past?

After presenting the questions for that particular ethnic group, instruct the participant leaders to go to their group. Instruct the group members to open their eyes.

At end of the group session, have everyone close her/his eyes. Instruct them to inhale and as they inhale, take in all the problems, sickness, and disappointments of the _____ ethnic group. As they exhale, imagine giving all the joy, happiness, and peace that is possible to the same ethnic group. (This last visualization might come at the end of the RDM which always follows the ethnic descriptions exercise.)

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REHEARSAL DEMONSTRATION MODULE

Objectives

1. To enable a trainee to assume the emotionality of an individual of a specific ethnic group within the construct of a play rehearsal, thereby reducing the threat of a "real" situation.
2. To illustrate through the critical character one of the ways in which an individual of a particular ethnic group might react to a given situation in which the essential emotionality of that individual is manifested both verbally and non-verbally.
3. To illustrate, through the critical and contrast alters, the diversity of emotional reactions to a critical situation, especially those reactions which are more peculiar to one ethnic group than to others.
4. To enhance awareness of one's own emotionality and that of other ethnic groups through the immediacy of a dramatized situation.

Structure

The situation is scripted. The characters involved are:

1. Critical Character - this is the individual, ethnically defined, whose emotionality is dramatized.
2. Critical Alter - this is the critical character's inner self, who verbalizes the emotions that arise within the critical character's psyche during the situation.
3. Contrast Alter - this is an inner voice, too, but she/he verbalizes the emotions opposite or in contrast to those expressed by the critical alter.
4. Critical Catalyst - this is the other "live" character, who generates the emotions by her/his interaction with the critical character.

The exercise is in two (2) stages.

Procedure

First stage

1. Pick from the group of trainees one each to play the various

roles. It would be ideal to choose a trainee from an ethnic group different from that of the scripted roles. Thus, e.g., if the critical character is Filipino, choose a trainee who is not a Filipino.

2. Hand out the scripts to the trainees.
3. The two "alters" will be situated on a higher level behind the setting to "frame" the scene. (They could be made to stand on chairs or a table.)
4. The trainer, acting as a stage director, then blocks the trainees portraying critical character and catalyst, and coaches on the proper vocal intonation and inflection, non-verbal gestures, and appropriate emotional motivations.
5. The action in the scene freezes while the alters speak their piece.

Second stage

1. Trainer tells trainees to go through the same scene, and recall the script as much as they can. They're told to improvise, add their own words, gestures, feelings--but keeping in mind the ethnic identity of the characters they're portraying.

   The trainees must "become," in the theatrical sense, the characters whose emotions they're portraying.
2. Trainers will enhance those qualities generated by the trainees which define the ethnicity of the roles portrayed.

Sharing

Sharing follows. Trainees who portrayed the roles are asked how they felt, especially how it felt to feel like a person of a specific ethnic group. Cross-cultural feedback then occurs by asking the non-acting group to comment. How would other ethnic groups have reacted? Similarities and differences in regard to incidents experienced by the group members are also related.

REHEARSAL DEMONSTRATION MODULE

Characters

Mother
Mother - Alter
Daughter
Daughter - Alter
Father

Setting

Nineteen year old daughter comes home from a weekend trip with some friends on an outer island. It's Monday night, and her parents have just had dinner. Mother is in the kitchen washing dishes.

Daugher: (coming in through the kitchen door) Hi, Mom! Where's Dad....inside sleeping in front of the TV as usual?

Mother: (busy with the dishes) Yeah, he's sleeping. Did you eat already?

Daughter: No, I'm not really hungry. Maybe later I'll make something to eat. I'm going inside my room and unpack these clothes. (goes to her room)

Daughter: Hey Mom! Who put the book shelf in my room?

Mother: I did. Your books and stuff are always scattered all over your room.

Daughter: Yeah, but Ma, I have enough book shelves in my room to open up a book store. Besides I was going to put the books some place else.

Mother: Gee, I thought I was doing you a favor. Well, too bad, it's already there. I don't have room to put it any place else.

MOTHER ALTER: I work hard to give that girl everything she wants. I try make her room look nice but she doesn't appreciate anything I do. She should be lucky I do everything for her.

DAUGHTER ALTER: What a bummer, man! My mother is always poking around my room. She always has to run my life. May I just don't have any privacy!

Daughter: (walks back into the kitchen...opens the refrigerator looking for something to eat...her temper has cooled off)

DAUGHTER ALTER: Maybe I shouldn't be so hard on my Mother. She works hard, but I wish sometimes she would quit trying to run my life.

Daughter: (munching on a sandwich) Mom, did Dad go out drinking with the guys after work? Both of you have jobs. Both of you come home real tired. But Mom, how come you have to cook and clean up. Why doesn't Dad help out if I'm not around. Seems a little unfair.

Mother: Because that's the way it is. Japanese husbands are like that...they don't do woman's work. It's the Japanese way. So if you want a husband to help you with housework, don't marry a Japanese. Now quit asking me questions. When you are finished eating, go get the dress pattern you picked out for that Freshman Dance you are having at the U.H. I haven't seen it yet and you only have a week to finish it.

Daughter: (goes out and returns with the pattern) Here it is. Isn't it great looking? I really like it.

Mother: For goodness sakes, don't tell me you're going to wear something like that! It has no back and hardly any front. Let the other girls wear that but not a Japanese girl like you. I'm going to go tomorrow and pick out the pattern I saw the other day for you.

Daughter: (sighs heavily)

DAUGHTER ALTER: I'm 19 years old, and my mother doesn't allow me to pick my own clothes. Makes me want to pack up and get my own place.

CONTRAST: But I don't want to break up the family closeness--this has always been home to me--it's warm and safe.

DAUGHTER ALTER: I don't even have privacy in my own room--my mother fixes it up the way she wants it. If I had my own little place...

CONTRAST: I don't know if I can leave home...do I really want to?

DISCUSSION TOPICS

1. Family structure
   a. Mother and children
   b. Father
2. Control
   a. Daughters
   b. Sons
   c. Ethnic pride

LITERATURE

Lebra & Lebra, Japanese Culture

Higa in Lebra, Youth, Socialization, and Mental Health

Thursday, July 22		RATING Poor				Excellent
4:00	Mirror Emotions	1	2	3	4	5
4:30	Assumptions	1	2	3	4	5
5:30	Group Sharing	1	2	3	4	5
6:00	DINNER					
6:30	Ethnic Description: Hawaiian	1	2	3	4	5
8:00	Rehearsal Demonstration Module (RDM): Hawaiian	1	2	3	4	5
8:30	Evaluation					
8:45	PAU					

MIRROR EMOTIONS

Objectives

1. To experience, through non-verbal imitation, the physical movements chosen by someone of a different ethnic group than yours.
2. To experience the development of trust by following another person's manner of expression.

Procedure

Participants form an inner and outer circle sitting across from someone of different ethnicity and one with whom they have had little interaction. The exercise is non-verbal. The outer circle expresses, non-verbally, through movement and gestures, a specific emotion which her/his partner (the inner circle) imitates. After that emotion is expressed, partners share verbally. Then the inner circle moves one place to the left. The persons who imitated last, now lead their partners through the non-verbal expression of a new emotion. Emotions covered may be anger, pride, joy, sadness, fear, jealousy, resentment, humility, etc.

Instructions

"This is a mirror exercise. The people on the outside of the circle will express an emotion non-verbally through gestures and movement and the inner circle will imitate, following as exactly as possible all the movements your partner makes. Do not speak or add anything other than what your partner does. Indicate the emotion from two standpoints:

1. Do what you normally do when you actually feel that way.
2. Do the things you would like to do if you freely express how that emotion feels. You may want to signal your partner with a hand gesture of 'two' when you begin this part of the emotional expression.

You will have a chance to share verbally with your partner after expressing each emotion non-verbally. If you find you have finished before the time is up, continue expressing the emotion in new ways or think of other situations where you expressed this emotion differently.

Outer circle, begin expressing the emotion of anger. Inner circle, follow your partner's movements."

REHEARSAL DEMONSTRATION MODULE

Characters

Teacher
Student
Student - Alter

In class

Teacher: Begin writing and when you're through, submit your paper. (Starts to walk around the room)

Student: (shakes his head and frowns; turns around and watches the teacher steadily)

STUDENT ALTER: I need help.

Teacher: (sees student) Why aren't you working?

Student: (turns back to his work, attempts to write something)

Teacher: (goes back to her desk)

Student: (stares at his paper, bites his pencil, and glances frequently at teacher and other children's work)

Teacher: (sees student) Pay attention to your own work!

STUDENT ALTER: I need help.

Student: (sighs, puts down his pencil, and walks over to the teacher with his paper)

Teacher: (looks up) Are you finished already?

Student: (shakes his head)

STUDENT ALTER: I need help.

Teacher: Well, go back and finish it. You don't have much time.

Student: (goes back to his chair and looks around again)

Teacher: I told you to mind your own work!!

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STUDENT ALTER: I need help.

Student: (begins to fidget, tap his pencil, tap his foot, whistles softly, sucks in saliva, etc.)

Teacher: What's the matter with you?!

STUDENT ALTER: I need help.

DISCUSSION TOPICS

Have you had experiences similar to this?

Do teachers act prejudiced by only reinforcing verbal behavior?

Results of Green study

- Emphasize this happens in some situations
- Many students used non-verbal cues
- Verbal children rewarded more frequently and were perceived as brightest
- Forty-nine percent of help-seeking was non-verbal (viewed as less intelligent)
- Some teachers used more punishment when behavior was non-verbal, others less

LITERATURE

Green - Non-verbal Attention Seeking Among Hawaiian Children

REHEARSAL DEMONSTRATION MODULE

Characters

Discussion leader
Japanese student
Hawaiian student
Hawaiian student - Alter
Student C

Leader: O.K. Before we go any further into theoretical matters, let me start the discussion by asking each of you what your conception of a social worker is.

Student C: Well, when I think of social workers I think of people who aren't too smart, sort of dumb.

Japanese student: I think of fat, Hawaiian ladies. (all laugh except Hawaiian student)

HAWAIIAN ALTER: Eh, what's that I heard? They said social workers were dumb Hawaiians.

Leader: But seriously now, you don't consider yourselves dumb, do you? Or is that why you're here?

(laughter except Hawaiian student)

HAWAIIAN ALTER: What's the matter with this leader? He got Ph.D. and a kamaaina, how come he's very insensitive to my feelings?

Leader: How about you, Leimomi? Do you have anything to say?

Japanese student: (snickers)

Hawaiian student: (remains silent)

HAWAIIAN ALTER: I like punch him out. But I no want make waves. I want to keep it all cool, but so hard when other people step on you and walk over you. I want to stand up and speak out against those dummies, but that's haole style.

DISCUSSION TOPICS

Do you feel the leader was insensitive?
Actual incident in a college classroom
Confrontation vs. non-confrontation

LITERATURE

Gallimore & Howard - Studies in a Hawaiian community

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Friday, July 23		RATING Poor				Excellent
4:00	Head/Facial Touching	1	2	3	4	5
5:00	Group Sharing	1	2	3	4	5
5:30	DINNER					
6:00	Ethnic Description: Filipino	1	2	3	4	5
7:30	Rehearsal Demonstration Module (RDM): Filipino	1	2	3	4	5
8:15	Energy Passing	1	2	3	4	5
8:25	Evaluation					
8:30	PAU					

HEAD-FACIAL TOUCHING

Objectives

1. To experience non-verbal aspects of head massage and facial touching from people of various ethnic groups.
2. To develop trust with people through physical contact.

Procedure

An inner and outer circle are formed. The inner circles lies down and rests her/his head in the hands of her/his partner. The head is held in the hands and is on the lap. The facilitator then instructs the sitting partner to massage the head in various ways. After ten minutes, the partners may switch. Partners may change before switching. However, both partners should touch each other's face before moving to new partners.

When they are through, both sit up and the partner who was last touched then touches the face of her/his partner, both with eyes closed. (ten minutes) When they are finished, (ten minutes) one of the circles moves one place to the right or left and the process begins with a new set of partners. Glasses, contact lenses should be removed.

Instructions

Head Touching

"For this exercise you should remove your glasses and contact lenses. Form an inner and outer circle. People on the inside lie down and place your head in your partner's hands. In this exercise you will not be talking to one another. Both partners have their eyes closed. Rock the head of your partner very gently from side to side. Those of you who are lying down allow your head to become more relaxed and let it just drop into your partner's hands. Relax your neck. Continue to rock the head from side to side. Place the head in your left hand and gently move your right hand from the back of the head to the top. Massage the head. Feel the different parts of the head; how lumpy it is, how smooth it is. Feel the texture of the hair. Continue massaging the head. Do it until you can feel your partner become relaxed and trusting. For you whose head is being massaged, get in touch with how much you are still

holding onto your head. Allow the neck muscles to relax more and more deeply and feel all the weight of your head pass into your partner's hands. Feel the different planes of the head. Is it like your head or is it smaller? Run your hand slowly from one ear to the other. Keep touching, massaging as you feel the planes. How relaxed is your partner? Let the head rest in your lap. Massage the temples. Then run your hand from the top of the head to the back of the neck. Now put both hands under the head cupping it in your palms. Rock the head back and forth slowly all the way to each side. Slowly come to a stop of the movement. Take a few moments to rest, remaining completely still. Feel each other's presence and that of everyone else in the room. (Pause) When you feel like moving, sit up and face one another without speaking."

Facial Touching

"Sit close enough to one another so that you can touch each other. Both partners close your eyes. The inside circle will touch the faces of those on the outside. Use both hands and if they get tired, let one hand rest. Always keep one hand on the face. Start exploring the face with your fingertips. Start with the center of the forehead moving your fingertips evenly across to the hairline. Do this several times at different levels on the forehead, near the eyebrows, near the hairline. Move to the temples. Massage this area and gently pinch the skin in different places. Use your knuckles, your palms as well as your fingertips. Notice how your hands move, smoothly, jerkily, quick, or slow. Trace the eyebrows, the skin underneath. (Pause) Feel the cheekbones. Feel the pores and the smile lines, the other wrinkles. (Pause) The bridge of the nose. Trace the jawline, the lips. How do the lips feel? How about the chin? Run your fingertips from the bottom of the jawbone to the ear. If you were sculpting that person, how would the jawline feel? Touch the neck. Can you feel your partner swallow? How about the bones in the face? Then move your hand up over the plane of the cheek. Follow the nose to the forehead. Take both of your hands and cup the head. Make one grand sweep from the neck to the head encompassing the head. Give your arms a rest. Sit quietly with your eyes closed. (Pause) Now the people on the outside will feel the face of their partners." (Continue with the above instructions.)

REHEARSAL DEMONSTRATION MODULE

Characters

Father
Son in Hawaii
Son in Hawaii - Alter
Immigrant Son
Immigrant Son - Alter

Father: I arrived in Hawaii in 1956. My wife and youngest son came with me. I had to leave my elder son with my mother back in the Philippines.

Younger Son: I'm the youngest son. I was 2 months old when my parents brought me here to Hawaii.

Elder Son: I'm the elder son. Two months ago, I left the Philippines to join my father and my brother. My mother stayed behind.

(SITUATION BEGINS)

Father: It's time for dinner already. Come and sit.

Elder Son: Are we having steak?

Younger Son: No. Meat loaf.

Father: (to elder son) Why aren't you eating?

Elder Son: I'm not really hungry.

ELDER ALTER: Two months already, and you've only served steak once. I had a better time back in the Philippines. Grandma bought steaks everyday with the money you sent us.

Elder Son (rises to go)

Father: Where are you going?

Elder Son: I'm going out for a walk. Could I have some money?

Younger Son: I just gave you $10 yesterday!

Elder Son: I bought a new shirt.

Younger Son: That's the third shirt you've bought in 2 months.

YOUNGER ALTER: I never had new clothes when I was in school. I had to be happy with one shirt and one pair of pants. And I had to work to stay alive.

Elder Son: Back home, grandma bought me a new shirt every month.

Younger Son: Well, get a job and spend all your salary on clothes!

YOUNGER ALTER: You had it easy. Father and I worked ourselves to death so we could send you money. And you had plenty of clothes and steaks at our expense and suffering.

Elder Son: I should have remained in the Philippines.

ELDER ALTER: You should have told me it was hard work here in Hawaii. Back home we have 3 maids to do all the work. We all thought you were wealthy--you never told us differently.

Younger Son: Well, no one's holding you back.

YOUNGER ALTER: There'll be one less mouth to feed. You're spoiled. I've suffered and sacrificed for your sake.

Elder Son: If I had the money I'd go back tomorrow.

Younger Son: Well, don't expect me to give it to you. I sweat for every cent I earn!

Elder Son: I wouldn't accept it from you. I'd rather beg other people first.

ELDER ALTER: You're like a stranger--you talk different, you act different--you're not Filipino. You've never introduced me to your friends. I see you whispering to them, making fun of me--the way I speak English--the way I dress.

Father: Stop fighting each other! Don't you have any respect left for me? How do you think I feel when I see you two brothers hating each other? I've worked hard to give you the things your mother and I didn't enjoy. We uprooted ourselves to build a better future for both of you. I don't understand either of you. You're brothers! Why do you hate each other?

YOUNGER ALTER: My parents are Filipino, but I can't see things the way they do. I was raised and educated here in Hawaii--I have absorbed other cultures--I see myself as an American. No one should expect me to think like the Filipinos back in the Philippines. I've worked hard to get rid of the stigma that my parents had. I had, at times, had to deny or be embarrassed to admit I was Filipino. Now my brother comes and revives all the ill notions about Filipinos' laziness, and ignorance and funny clothes. How can I acknowledge him to my friends?

ELDER ALTER: My parents are Filipino. I am a Filipino. I was raised and educated in the Philippines, I feel alienated from my own brother--we have nothing in common, for all practical purposes--why should I forsake my behavior to conform to their ways here in Hawaii?

DISCUSSION TOPICS

This is an actual incident related by a high school teacher in Hawaii

Immigrant, non-immigrant conflict can occur within a single family

Why do teenagers focus on clothes and speech to deprecate others?

Should immigrants change their behavior when they move to Hawaii?

LITERATURE

Cahill - Study of Immigrant and Non-immigrant Youth on Oahu

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Saturday, July 24		RATING				
		Poor				Excellent
8:30	Chain Massage	1	2	3	4	5
10:00	Group Sharing	1	2	3	4	5
10:30	Ethnic Description: Caucasian	1	2	3	4	5
11:30	Rehearsal Demonstration Module (RDM): Caucasian	1	2	3	4	5
12:30	LUNCH - Begin Silence Exercise	1	2	3	4	5
1:30	Reflections	1	2	3	4	5
2:00	Mirror Monologue	1	2	3	4	5
3:00	Self/Others Evaluation	1	2	3	4	5
4:30	Circle Closing	1	2	3	4	5
4:45	Evaluation					
5:00	PAU					

CHAIN MASSAGE

Objectives

1. To experience touching another person, and feeling how that person responds while being touched.
2. To develop group cohesiveness and lightness at the beginning of the fifth day.

Procedure

Participants sit on floor in a small circle each facing the other's back. The circle is tightly formed in order that each person is able to massage the shoulders of the person in front of her/him. The exercise is an eyes closed, non-verbal process.

Participants are asked to start massaging the shoulders of the person in front of them. Various procedures may be utilized, touching shoulder blades, back, neck, etc. Instructions are also given for each person to develop a particular motion or movement and "pass it down the line."

Instructions

"Form a circle, sitting on the floor facing the back of the person in front of you. Get close enough so that you are able to comfortably touch the shoulders of the person in front of you. Okay. Just begin massaging the shoulders in front of you. Stop talking. From now on it will be non-verbal. Continue experimenting with different movements on the shoulders and neck. Move your hands slowly up to the lower scalp, behind the eyes, massage the lines of the neck. Trace the scalp bumps. Without taking your hands off the person, move onto the area of the shoulder blades. (The facilitator then begins to ask people one at a time to develop a specific movement and pass it around the circle.) Now pass the movement the person is massaging you with to the person in front of you. Do to the person you are massaging exactly what the person behind you is doing to you. Get as exact an idea as you can." (Instructions continue for various parts of spine, shoulders, arms, and neck.)

REHEARSAL DEMONSTRATION MODULE

Characters

Caucasian Malihini (newcomer)
Caucasian Malihini - Alter
Kamaaina (long term resident or native)
Kamaaina - Alter

(After dinner. At Kamaaina's home; malihini has been a house guest for a month.)

K: Well, today's your anniversary.

M: Huh?

K: You've been here exactly a month today.

M: Only?

M ALTER: I feel like I've been here a year. I'm anxious to leave.

K: You sound as though you've not been too happy.

K ALTER: It usually takes a few months for mainland haoles to feel "rock fever," which is an intense desire to leave the islands.

M: I feel excruiciatingly aware that I'm surrounded by water.

M ALTER: I feel trapped.

K: What's the matter? Have you had any unpleasant encounters?

M: I can't really say that. People have been very friendly. All that Aloha stuff, you know.

M ALTER: I feel stifled by all the warmth and friendliness. I can't be myself.

K: I see.

K ALTER: When the Caucasian newcomer is confronted by much "Aloha" he feels the bluntness of his ego in its concern to strive, compete, and achieve.

M: And the people here--even you--I mean, you don't push--you don't move quickly enough. I feel like I'm too aggressive.

M ALTER: If I stay here any longer, I'd lose my productivity. All you do here is relax and lie under the sun.

K: Well, you must realize that things are a bit different here in Hawaii. This is a multiethnic community.

M: But this is American, man! Don't they know how things are done in America?

K: You mean, on the mainland?

K ALTER: Many haole newcomers are from the middle class. They only know how to deal with others on middle class American terms.

M: Look, you can't even confront me directly--and that makes me feel like an asshole if I came out and told you outrightly how and what I felt.

K ALTER: In comparison to other ethnic groups, haoles demonstrate more belligerence, suspiciousness, negativism, and hyperactivity. A pattern of non-confrontation prevalent in Hawaii generates more repressed hostility.

K: Tell me, why does one have to be preoccupied with independent strivings and achievement? One has to adapt, man.

M: Bullshit! If this is America, then you people should act like Americans, not like a bunch of exotic Polynesians and Orientals.

DISCUSSION TOPICS

Why do Caucasian newcomers to Hawaii criticize the way things are done here?

Need for independence, assertion, achievement

Confrontation with their ego, their values in Hawaii

LITERATURE

Schmitt - Travel, Tourism, and Migration

Keniston - The Uncommitted
Sanborn & Katz - Hawaii Normal Adjustment Study

Ching - Caucasians in Hawaii

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REFLECTIONS

Objectives

1. To develop trust.
2. To liven up people after lunch and develop group energy.

Procedure

Inner and outer circles are formed, each person standing opposite a partner of a different ethnic group than one's own. The inner circle is instructed to move in any way they desire within the context of the circle. The outer circle follows their movements. Each set of movements lasts about 2 minutes, then the inner or outer circle moves one place to the right. The outer circle then begins the movement and the inner circle follows. Sharing is saved for a general session.

Instructions

"Form an inner and outer circle standing across from a partner of a different ethnic group than yours. The people on the inside of the inside of the circle will move in any way they desire and the outer circle will follow their movements. Stay in the form of this circle. Take your partner on a trip. Do not speak to one another until the whole exercise in over although you may make noises along with your movements."

MIRROR MONOLOGUE

Objectives

1. To acknowledge to oneself, one's negative and positive inner feelings about various ethnic groups.
2. To experience the feeling of making judgements about ethnic groups.
3. To look at the connection between thoughts, emotions, and facial expressions; how through time, repeated emotional orientation is reflected in the facial composition.

Procedure

Participants have been previously instructed to bring the photo of themselves as teenagers to this exercise.

Each participant is given a small mirror four to six inches in diameter. They are then instructed to find a private place in the room away from others and within range of the facilitators' voice. After placing themselves in these areas, the facilitator begins giving the series of instructions which follows. After the exercise is over, either immediately or the following day, the entire group shares their feelings, impressions, realizations about the exercise.

Instructions

"Open your eyes as wide as you can. Send messages with your eyes to the person in the mirror that you are approachable, that she or he can ask you for help.

Look at your eyebrows.
Look at your ears.
Look at your nose.
Look at your mouth.
Look into your eyes.
Look at your face--see how you really look.
See if this is how people see you.
Look at yourself--really look.
Who are you, really?
How do the physical features of your face show what ethnic group you

belong to?

Look at the photo you brought. Examine it carefully. What was the physical structure like? What were the physical changes that took place between then and now? Concentrate on the reflection in the mirror. Close your eyes. Without touching your face, get a feeling of where your facial muscles are pulling or where you can feel the tension. Explore your whole face. Okay. Open your eyes and look at where these facial muscles are located. Now look at the overall expression on your face. Does the facial expression express a particular emotion? Look at your face in the mirror. Ask yourself if you've grown that expression or cultivated it through the years to have the emotional set or overall expression that it has."

"In a soft whisper audible only to yourself, talk to your reflection in the mirror about a time when you felt _____ with a person from a different ethnic group than yours."

a. upset
b. pissed off
c. hurt
d. turned off
e. confused

"Look at your face again, see where the tension is--your jaws, the muscles around your eyes, your forehead. Are you frowning? Do you see yourself a little differently than when you look at yourself everyday on your way to work, to school?"

"In a soft whisper, talk to yourself in the mirror about a time when you felt _____ with someone from a different ethnic group than yours."

a. comfortable
b. communicated
c. did a project successfully
d. attracted by
e. had fun with

"Look closely again at your face. Is the tension still there? Observe how your face feels. Close your eyes and take a deep breath."

SELF-OTHERS DESCRIPTION

Objectives

1. To learn of differences and similarities between how one perceives oneself and how others perceive one.
2. To receive feedback on how one appears to people from various ethnocultural groups.

Procedure

Have the participants sit in a large circle with a pen or pencil. Before the session, as many letter-size envelopes as there are participants will have been filled with as many blank slips of note paper. Distribute the filled envelopes to the participants. Explain to them what the exercise entails: each will write a self-description, and while she/he is doing this, the rest of the participants will write their evaluation of her/him. They are not to read the evaluations until they reach home after the session. The facilitator will arbitrarily choose the person to start the exercise, and stands behind that person as she/he says the participant's name aloud. After about two minutes, the person being evaluated passes her/his envelope around the circle, and each participant puts her/his slip of paper in it. The participant being evaluated then seals the envelope when it gets back to her/him. Facilitator continues the process until everyone has written a self-description and received their envelope of perceptions from the group.

To avoid anticipation and boredom, the facilitator should choose the sequence of participants without any perceivable pattern. While participants are waiting to evaluate the next person they are encouraged to review the nature of their relationship with that person and to consider why it took that particular form.

The time to write the evaluations for each person should be limited to a maximum of two minutes.

Instructions

"This is an exercise as to how you perceive yourself and how others per-

ceive you. It is also an exercise as to how you perceive others. Each of you has an envelope with ____ slips of paper in it. The slips are for your descriptions of each person in the training. We will do this exercise in the following manner. I will stand behind a person and say her/his name. At that point everyone will take out a slip of paper from their envelope and write down their description of that person. The person being described will, at that time, describe herself/himself on a slip of paper. This person will then put the self-description in the envelope, pass the envelope around the circle until everyone has put in their description. When the envelope comes back to the person being described, she/he seals it. It will then be read that evening at home. As soon as you have finished describing that person, during the time before the next person is described, think about your relationship with that person you just described and consider why it has taken that particular form."

CIRCLE CLOSING

Objectives

1. To experience the acceptance of the group after being evaluated by the group.
2. To experience receiving positive non-verbal communication from each person in the group.

Procedure

Participants form a circle standing close enough to each other so that they touch. As the exercise progresses they may find it more comfortable to put their arms around each other's waist or shoulders.

Each person in the circle will go into the center, one at a time. While in the center, everyone in the circle sends positive affirmation and acceptance non-verbally to this person. The person in the center receives this feeling by slowly turning and looking at each person in the circle. When finished, she/he joins the circle and the person next to her/him moves into the center. The process continues until all have participated.

Instructions

"Form a circle standing close to one another. What we are going to do is receive positive affirmation and acceptance from this group. Each person will go into the center of the circle. As you stand in the center, open yourself to feel the acceptance and positive energy each person is directing toward you. Allow yourself to receive it through your whole body, your cells, your heart, your mind. Turn slowly, accepting this feeling from each person by looking at them.

As you stand on the outside of the circle, give all your attention to the person in the center even if that person is not looking at you. Send positive thoughts to that person steadily and consistently of any type you wish. Find the area of positiveness which you can see in that person, send it to her/him noting what you perceived in her/him as one, reflecting your personality; and two, how you relate to that person. Then forget about anything specific and just send that person warmth and acceptance from your own inner being."

Sunday, July 25		RATING Poor				Excellent
9:00	Trust Fall	1	2	3	4	5
9:30	Selective Awareness	1	2	3	4	5
10:45	List of Names	1	2	3	4	5
11:00	Critical Incidents	1	2	3	4	5
12:00	LUNCH					
1:00	Trust Walk	1	2	3	4	5
1:30	Mime Lecture: Male-Female Relationships	1	2	3	4	5
2:00	Group Sharing/Evaluation	1	2	3	4	5
3:00	Energy Passing	1	2	3	4	5
3:15	Videotape Rating (PST)					
4:15	Ethnic Potluck					
5:00	PAU					

TRUST FALL

Objectives

1. To develop trust in the group.
2. To experience physical support from the group.

Procedure

Groups of eight are formed on the basis of size of the members. Participants are asked to remove glasses or sharp jewelry. A tight circle is formed and a participant goes into the middle. She then allows herself/himself to fall toward the circle whereupon members pass her/him around from person to person. When one person does this for 3-4 minutes, she/he joins the circle and another does the trust fall.

Instructions

Participants

"Stand in the middle of the circle with your feet straight ahead. As you relax do not bend your body at the waist but fall in a straight line from feet to head. Relax as much as possible. Allow us to support you."

Circle Members

"As the person falls, hold her/him and pass her/him around the circle or to the person next to you. Two people may hold the person at the same time. Allow her/him to feel your support. In the beginning keep the fall minimal. As the process continues, allow the person to fall further and further depending upon her/his feelings. Remain as quiet as possible in order that the person feels the full effect of the exercise."

SELECTIVE AWARENESS

Objectives

1. To inwardly experience a series of events in one's past related to inadequacy with people from another ethno-cultural group than one's own.
2. To experience reprogramming of these negative events into their positive counterparts.

Procedure

Participants are asked to have on their mind the seven incidents they selected for the homework exercise. Having these incidents established mentally or physically in the form of a list, they are then asked to situate themselves in chairs or on the floor. (Lying down interferes with the concentration necessary for this process.)

Homework (This will be given to trainees in advance)

Think of incidents where you felt inadequate, the most recent, 2-3 months ago, 6 months, 1 year, 5 years, 10 years, and the first one you can remember. Write them down and get them in your mind. Start with something that happened with someone of a different ethno-cultural group than yours where you did not feel confident, when you felt you did not measure up or do a good job. This will be incident #1. Now think of a situation 2-3 months back that was similar; think of a time when you did not measure up, when you felt inadequate, when you were embarrassed. This is situation #2. Pick a situation and all the rest of the situations from experiences that happened in school or the classroom, if possible. If you cannot think of situations in the school or classroom substitute another situation where you did not feel worthwhile with someone of a different ethno-cultural group than yours in some other area of your life--at home, at work, with your friends, etc. But as much as possible try to make these situations something that happened at school.

Now think of a time about six months back where you felt unsure of yourself, where you thought others did not think well of you, where you did

not think well of yourself. This is situation #3.

Think of a situation that happened one year ago where you felt inadequate. This is situation #4.

Situation #5 takes place about 5 years ago when you felt inadequate. Continue to think of school or classroom situations with people of a different ethno-cultural group; teaching, answering in class, with your friends or fellow teachers in school.

Then think of a time 10 years back. This will be situation #6. Finally think of the first time you can remember when you felt inadequate.

Now you should have seven times in your life when you felt inadequate with people of a different ethno-cultural group than yours at about the times that were mentioned:

1. the most recent
2. 2-3 months ago
3. 6 months ago
4. 1 year
5. 5 years
6. 10 years
7. the earliest time

Get the situation and the time in your mind so you can remember it. A good way to do this is remember the amount of time and associate a word with it. If you remember 5 years back, a time in the classroom when some classmates laughed at your answer, say to yourself, "5 years and Mrs. Matsuda's class" or "5 years and Geography." This will help you to remember the situations by memory, which you will need to do for the training.

Instructions

"Pick a recent situation in the classroom when you felt inadequate in some way with someone of a different ethno-cultural group than yours. Go right into it and picture the whole thing happening. Look at the picture of this situation pass before you as though you were watching a movie. Observe yourself. Look at how you felt. (1 minute) Okay. Now see your-

self one minute before this thing, this situation happened. See yourself 1 minute before the thing happened during which you felt inadequate. (30 seconds)

Now let it all go and make your mind a blank. Okay. Now take the situation to look at what happened 2-3 months ago. Look at that time when you did not feel good about yourself. (1 minute) Now see yourself 1 minute before this situation took place. See yourself 1 minute beforehand. (30 seconds) Okay. Now let it go.

(Continue with the above procedure for: 6 months ago; 1 year; 5 years; 10 years; the earliest time you can remember. Each time give instructions to participants to look at themselves 1 minute before the incident, then make their minds a blank.) After finishing all 7 situations, the participants are asked to relax, shift around, and take a deep breath, inhaling and exhaling.

Now I'd like you to take the first situation once again in which you felt inadequate. This time instead of seeing it as it happened, imagine handling the situation the way you would have liked to. If you had to be in that situation again, just see yourself going through it the way you would like to. Look at how you would feel about yourself going through the situation the way you would have liked to. (1 minute) Now make you mind a blank.

Good. Now take the situation where you felt unsure of yourself or inadequate which you picked that happened 2-3 months ago. Now see yourself in that situation handling it the way you would have liked to. (1 minute) Good. Now make your mind a blank."

Continue with the process in the same manner handling all seven situations. Ask trainees, then to, "think about coming back into the room, move your body around, and feel good about your ability to handle situations where you once felt inadequate with people of different ethno-cultural groups than yours. Okay. Open you eyes and slowly get up and stretch."

Group sharing takes place then on the next day in relation to this exercise. The sharing for this exercise works best if there is space between the exercise and the sharing.

CRITICAL INCIDENTS

Objectives

1. To connect one's belief system in regard to an emotionally charged incident with the cultural patterns one was born into.
2. To experience an emotionally charged incident of one's own from the standpoint of a detached observer.

Procedure

Because this exercise occurs on the last day, with a sufficient amount of trust having built up between the participants, the process takes place with the entire group. A tight circle is formed and it is best to have the facilitator who is working with the participant sit in the circle across from the participant. (It may also be done in small groups of six to ten, however.)

A participant who volunteers is asked to relate a negative incident with someone of an ethnic group different than hers/his; an incident which continues to harbor upsetting feelings when the participant thinks about it. The participant is informed that the facilitator will lead her/him through this incident while the group listens, relating it to their own experience. The procedure may take forty-five minutes to an hour and a half, for one incident. Two-three incidents may be covered but usually one-two is all that people can handle without a break. Breaks are not allowed during this process.

The facilitator then asks the participant to describe the incident, informing the participant that it is part of the process that she/he will be interrupted as the incident is being related. If a participant should cry during the process of relating the incident, allow the feelings to be fully experienced. Do not soothe the person, rather encourage her/him to continue expressing the feelings and to stay with them. Ask the participant to watch herself/himself while allowing the emotions to come out. The group should also be discouraged from physically soothing the participant as this detracts from fully experiencing the emotions and the incident. Facilitators would, however, communicate their support and that of

the group to this person. The facilitators' role in handling the incident will be covered in the instructions.

Instructions

"We are going to look at areas in your life which have been upsetting in relation to your interaction with a person from an ethno-cultural group different than your own. What we are going to ask you to do is that one of you will relate a negative incident with someone not of your ethnic group which you feel has some intercultural implications. I will work with you taking you through the incident, step by step. It should be an incident which you feel has not been resolved; one that still upsets you when you think about it. Now I'd like to open it up to you and ask for someone to relate their incident. We have reached the point in the training where group trust is high and you can be sure we will support you as a group in relating the incident. (A participant now volunteers to relate an incident.) Good. Okay. I'd like you to know, Carol, that this process involved quite a bit of interruption on my part but this is part of the process. The interruption occurs with everyone who goes through the process; it will not be unique to you.

(The group is now addressed.) For those of you who are listening, give Carol your full support by being very attentive. Show her this attention by sitting up and looking at her as much as possible. Don't lie down or talk to your neighbor as this detracts from the benefit for the whole group. While she is relating the incident get in touch with your own feelings about this particular incident and similar ones you have had. Notice what parts of the incident upset you. Notice what decisions you would make as a result of this incident. Allow yourself to associate; you may find a pattern, a consistent way of reacting which you were not aware of. Going through the incident with Carol will enable you to discharge some of your own negative feelings. Watch Carol for non-verbal gestures in her face, hands and arms, and in her body which may indicate how she feels during this process. You may think of questions you'd like to ask Carol. There will be an opportunity for you to do this later on so keep them in mind.

Carol, you may start to relate the incident and as you do, describe it just as it happened as though you were watching a movie. Give us the setting, describe the scene in as much detail as possible. Describe what you were doing and how you were feeling before the incident occurred. Describe it as though it is happening now. Do not put in your feelings at this point."

Facilitator's Role

As the participant describes the incident the first time, much that is extraneous will be added. Extraneous elements include giving opinions, reasons, feelings, and future incidents rather than describing simply what happened. At this point ask the participant to describe the setting, how she and other moved through it physically, what each person said. Interrupt the participant asking her to begin describing the incident once again without adding reasons, feelings, etc. The participant should not express her feelings at this point. The objective is to have the participant perceive the scene with detachment by describing the incident in a straightforward manner; to realize the distinction between the event and the feelings she added to it. Another person would react in not exactly the same manner. When she has described the incident without adding a "story line" to it, ask her to next describe the incident adding how she felt. Ask how she felt at the specific junctures in which non-verbal cues appeared to indicate she was particularly upset. As the participant describes the incident once again, it will become more objective. Memories which have been repressed will resurface. For example, a non-Black participant described being called a Black the first two times she related the incident, however, during the third telling she remembered it was not Black she was called but "nigger."

In the process of describing this particular incident others which are related may come up. These are to be handled similarly. Less time may be devoted to subsequent incidents. Handling more than one incident is particularly valuable since the pattern in the reaction becomes all the more visible.

After she has gone through the objective descriptions of the incident and added the feelings which generally entail emotional reactions such as

crying or periods of silence, questioning by the facilitators and the group takes place. Often the group will ask questions to clarify some aspect of the incident. The questions are often interesting from an intercultural standpoint. Questions from the group may also be directed to non-verbal movements. Facilitators, should at this point pursue a line of inquiry with the participant which is directed toward acquainting her with the beliefs and decisions she adopted as a result of the incident. These should focus on the intercultural aspects. For example, depending upon the incident, it might be asked: What decisions did you make after this incident? How do you feel about associating with _____ now? Do you feel you may act any differently toward _____ now? Do you think you might react to a person of _____ ethnic group with these feelings rather than as a completely different individual? What do you think about Caucasian men who go with Japanese women? What decisions have you made about Caucasian men who take drugs? What kind of Japanese women go with Caucasian men? What kind of people are Caucasian military wives?

Objectives of the questioning are for the participant to become familiar with the extent to which she generalizes the results of that incident to other incidents; how the incident has changed her perceptions, and strengthened her defensiveness. Group members may also ask the participant questions about her beliefs and decisions. At the end of the questioning the participant is asked to describe the incident as it occurred stating the emotions she felt along the way. Afterward she is asked how she feels about the incident, and if there are still areas of emotional charge and in what part of the incident they are lodged. The participant is also asked, "Can you think of any associations you had during the occurrence of this incident which do not connect directly to it but which might remind you of the incident even without you knowing it, in totally different circumstances?"

After the facilitator has ascertained that the participant has come to further terms with the incident, and has been brought back to a level of less emotional reactivity through the aforementioned questioning, the process may end. Again, the participant is reinforced for communicating to the group, and the group for supporting the participant.

TRUST WALK

Objectives

Leader

1. To experience nurturing someone who is dependent upon you.
2. To develop creative ways for your partner to experience the world through sense modalities other than eyesight.

Trust Walker

1. To gain perception from sense modalities other than eyesight.
2. To experience trusting another's leadership.

Procedure

Holding hands or linking arms, the leader takes the trust walker on a fifteen minute tour indoors or outdoors. The walk is to be non-verbal for the most part. The trust walker keeps her/his eyes closed at all times. The leader presents a variety of stimuli to the walker to touch, move through and hear as they move through the environment. The leader may ask the walker to touch people and identify them. After fifteen minutes the partners switch and the walker becomes the leader. Sharing takes place in the group when everyone has returned from their walks.

Instructions

"Find a partner, one of a different ethnic group than yours with whom you have had little interaction. Pick and 'A' and a 'B'. (Pause) A's will be the trust walkers, B's will be the leaders. The B's will take the A's on a fifteen minute walk wherever you choose. On this walk, the trust walkers will keep their eyes closed at all times. At no time should you open your eyes. If you feel you must open your eyes, notice when and under what circumstances you are tempted to do this. Allow yourself to put increasing trust in your leader. Leaders, take your trust walkers on as varied a course as possible. Expose your partner to different touches, smells, and sounds. Without speaking to your partner, touch her/him in such a way that it is understood how to move one's hands, one's body in order to get the experience. Keep the walk

to fifteen minutes. Be back near enough in range to hear me say "switch." At that time you will exchange positions and the trust walker will now be leader.

MALE/FEMALE RELATIONSHIPS

JAPANESE

Male-female relationships are characterized by autonomy rather than intimacy. Males are viewed as dominant and less able to tolerate frustration while females are seen as patient and able to endure. Deferent females provide a maternal role to males.
(Vogel, 1967)

CAUCASIAN

Husband-wife relationship stressing equitability and independence is primary. Partners are expected to completely fulfill the other's needs.
(Hsu, 1963)
(Keniston, 1960)

Relationships demonstrate covert hostility directed into manipulation. Women try to control others including men. Men project their hostility and independence conflict onto women and thus try to break away after pushing their wives into conservative, stable, mother-roles. When woman-wife-mother is desexualized sufficiently he "starts again" with a younger woman.
(Mesnikoff, 1957)
(Slater, 1970)

HAWAIIAN

Hiatus between male-female responsibility training and inconsistent reinforcement of dependency creates tenuous relationships. Women take a more active role in creating relationships. Traditional segregation of the sexes appears to continue by virtue of strong male-bonding groups.
(Mays, Gallimore, Howard & Heighton, 1968)
(Jordan, 1967)

FILIPINO

Cooperative industry and intimacy appear to characterize male-female relationships. Studies indicate controversy between sexual differentiation.
(Nydegger & Nydegger, 1966)
(Robin & Limuaco, 1959, 1967)

Double standard based mostly upon sex; much equality in terms of control, finances, professionalism.
(Guthrie, 1968)

CHINESE

"Estrangement between the sexes" exists in order not to compete with the primary father-son relationship. Difference is minimal between parental and heterosexual roles.
(Hsu, 1948)

Male-female peer interaction often tense and anxious.
(Mesnikoff, 1957)

MALE/FEMALE RELATIONSHIPS

JAPANESE	CAUCASIAN	HAWAIIAN	FILIPINO	CHINESE
Mothers feel boys are more difficult to control; if his needs are not satisfied at once, he will become uncontrollable. Boy exerts more force to get what he wants. Some mothers act "panicky" if their sons do not do what they desire. Girls are able to react with patience and endurance if needs are not satisfied. Girls complain of working harder and being criticized more than their brothers. Mothers respect girls due to their strong character and lack of impulsivity. Boys demonstrate less tolerance of frustration. (Vogel, 1967)	Encouragement of learning of cognitive skills, responsibility and independence, the same for boys and girls. Intense dependency of child upon mother makes masculine identification difficult. Compensation is created through toughness and repudiation of feeling and feminine aspects of nature for males. (Keniston, 1960) Boys must abstract father's role since he is often absent; girls learn mother's role more specifically. Females more oriented to affiliation and to the external context of a situation; males surpass females in certain problems demanding abstracting ability. (Lynn, 1962,1968) From kindergarten to 4th grade boys prefer masculine role more than girls prefer feminine role. Girls	4th and 5th grade girls given charge of younger siblings--orient dependency needs into nurturance rather than succorance. (Jordan, 1967) Ideally all children treated equally but parental demands place emphasis on responsibility training of girls; role of homemaker still reinforced for it has value in adult life. Boys in adolescence who resist chores are given fewer ones. Not true of girls; they are expected to perform. (Boggs, 1968)	No special status for being male or female. (Guthrie, 1966) Sex differentiation minor for the preschooler--modesty training for girls. For both boys and girls accompaniment of parents in their work roles exists to a small extent. Girls learn to become quieter and better behaved in school than boys. For girls being shy and easily ashamed even more important than for boys. School-age boys learn to care for younger siblings as well as girls. At 8 or 9 years more sex differentiation occurs in play, chores, and in school. More aggression expressed with same sex than across sex. But boys learn cooking and child care and girls learn to work in fields and with animals. Boys are reinforced for expressing hostility against the out-group;	Preferential treatment is given to boys which is evident early in life; he will be nursed, cuddled, and carried longer than girls and be given special foods and medicine. Female babies are swaddled longer than boys. (Muensterberger, 1969) Girls are given responsibility training earlier than boys. Traditionally girls had many more taboos placed upon them than men. Parental discipline is more severe for girls than boys. (Hsu, 1948)

MALE/FEMALE RELATIONSHIPS

CAUCASIAN

prefer masculine role..
(Brown, 1957)

Childhood dependency and passivity in stressful situations meant these two traits exhibited in adult women, not men. However, passivity and dependence in women did not mean a lack of ability to compete or to avoid sexuality but in men it did.
(Kagan, 1964)

Neonatal boys startle more than girls and girls smile and mouth more than boys.
(Korner, 1969)

Vocalization better predictor of future cognitive development for girls than boys.
(Kagan, 1969)

Girls vocalization seems to indicate information processing, boys vocalization boredom or restlessness.
(Kagan, 1969)

Highest I.Q. scores obtained from female cuddlers.
(Ball, 1969)

Review of studies indicates parents more affectionate with girls, establishing a stronger dependence drive which may contribute to girl's greater responsivity to socialization. Boys get more permissive treatment from their parents fostering autonomous and exploratory behavior.
(Brofenbrenner, 1961)

Among 6th and 7th graders, more sex-appropriate behavior in high anxiety Ss than low anxiety Ss. Among girls lack of clarity in expectancies of sex role behavior as they move into adolescence.
(Gray, 1957)

FILIPINO

girls are not since they may marry across "BARRIO" or "SITIO" lines. 5th and 6th graders demonstrate marked sexual differentiation in play; modesty for girls; preparation for adult roles. This is merely continued in adolescence.
(Nydegger and Nydegger, 1966)

Filipino boys and girls show more sex differentiation in draw-a-person test than American children.
(Robin and Limauco, 1959)

MALE-FEMALE RELATIONSHIPS, ROLES

PERSONALITY MANIFESTATIONS--MIME LECTURE

JAPANESE

Male dominance traditional and proper in public. Woman is respectful in public; has much autonomy in home. Men may be open & direct in requests; women must be subtle and manipulative. Thus females are "reserved, self-sufficient and amazingly persistent," and they avoid criticizing or "assaulting the masculine ego." Much effort is put into understanding his moods. Husband is quick to anger if he is not cared for at home or if the wife devotes more time to the children than to him. His arbitrary outbursts are cause for fear in his wife. He is by nature "more volatile and more explosive," although also sympathetic and considerate of the self-sacrifice of his wife.

CAUCASIAN

Desexualization of the American woman. Only before marriage is femininity and sexuality allowed; after marriage sexual muting; birth of child furthers sexual neutrality; this is done in order to "defuse the overwhelming maternal input the child receives"; and to achieve "masculinity" through means other than a career (which is often denied them) such as adopting a "bluff, hearty and sarcastic conversational style and 'severe, tight' and rectangular hair and clothing styles." "Masculine narcissism seduces men into success." Men make women conservative in order to achieve stability in a continually changing "technological and

HAWAIIAN

Both sexes may fear becoming deeply involved due to inconsistent reinforcement of dependency behavior. This may relate to strong male bonding behavior and woman's channeling of need for nurturance into succorance of children.

(Jordan, 1967)

High school seniors tested in 1962 and 1967 on EPPS demonstrated that among females, lower scores on nurturance occured in 1967 than in 1962; both sexes scored higher on autonomy and aggression in 1967 than in 1962.

(Fenz & Arkoff, 1962)
(Soehren, 1967)

Females exhibited less discrepancy than males on group versus self

FILIPINO

Ideal personality traits for wife are "industry, maturity, and a cheerful, steady disposition" to ensure smooth relations with in-laws. For husband, industriousness is important. Wife behaves with productivity, activity and independence, thus receiving high status.

(Nydegger & Nydegger, 1966)

On EPPS Manila men are more self-assertive and aggressive than women; women are more oriented to the group, more shy and patient than men and are high in both succorance and nurturance. Provincial men and women are more similar to each other than are Manila men and women to each other. Provincial men are similar to women in shyness and tradition-oriented

CHINESE

Compared to American sexes, Chinese males and females have less guilt and anxiety, and can deal with sex more freely and openly. Both females (American and Chinese) view men with suspicion but the Chinese women's feelings result from her desires for ambition and dominance, while the American woman fears her sexuality. Not much difference between parental and heterosexual roles among the Chinese for the women use "maternal persuasion to hold onto men rather than sexual persuasion." Chinese sexes interact more like parent and child than peers; peer interaction often tense and anxious.

(Mesnikoff, 1957)

Both sexes introversive;

MALE-FEMALE RELATIONSHIPS, ROLES

JAPANESE	CAUCASIAN	HAWAIIAN	FILIPINO	CHINESE
Husbands do not want wives who have careers. (Vogel, 1967) Woman's role is primarily motherly. Women in bars play a supplementary rather than replacement role. They provide a carefree, relaxes atmosphere. (Nakane, 1970) Japanese men exhibit male dominance while females demonstrate ecualitarian attitudes toward marriage roles. (Arkoff, Meredith, & Iwahara, 1964) Sansei females in Hawaii and Nisei women in California appear to have acculturated more rapidly than men. (Arkoff, Meredith, & Iwahara, 1964) (Babcock, 1962) Sansei females exhibit less need for achievement than Nisei, more need for exhibition.	social-structural juggernaut they created. She is ridiculed for being old fashioned as a result of being confined to the role of housewife with emphasis on child rearing. (Slater, 1970) Caucasian males lower than other Hawaiian groups on abasement, nurturance, affiliation, endurance; both sexes highest on exhibition, heterosexuality on EPPS. (Fenz & Arkoff, 1962) On 16 PF Caucasian males demonstrate extroverted traits, and "less introversion as compared to Japanese Sansei males. Caucasian females less affected by feeling than Japanese females." (Meredith & Meredith, 1966)	reports on the EPPS. They overstated succorance in terms of group needs. Males overstated exhibition, autonomy, dominance and leadership and understated nurturance, guilt and punishment for wrongdoing. (Soehren, 1967) Confrontation and verbal conflict resolution used by women. Physical withdrawal is the response to conflict that men use. (Mays, Gallimore, Howard, & Heighton, 1968)	behavior. They are more oriented this way than Manila men. Manila men are closer to American men than are Manila women to American women. Yet Filipino women while high in succorance and nurturance also have stronger needs for achievement and aggression than American women. This fits in with women in the Philippines being proficient in business and the professions. (Bulatao, 1964) High congruity in the meaning of Rorschach inkblots between the sexes in America but this is not true between the Filipino sexes. Marked differences found in sexual differentiation between Filipinos and Americans. (Robin & Limuaco, 1967)	Chinese women more conscious about it with control and creativity; men give up creativity to the demands of the situation and are more interested in form or role playing. They lack "spontaneity, and are uneasy in sex in social-interpersonal relationships." (Richards, 1954) Male creates an image of woman (wife) as a mother figure in order to guard against incestuous feelings. Creates importance for sex outside of marriage. (Muensterberger, 1969) Lack of demarcation of female from the male in terms of ideal type. Feminine social expectations same for male and female although they differ somewhat in work and very much in prestige. (Hsu, 1948) Chinese females score higher than Chinese males in dominance,

PERSONALITY MANIFESTATIONS (concluded)

MALE-FEMALE RELATIONSHIPS, ROLES

JAPANESE

Sansei males exhibit less deference and order than Nisei and more movement toward achievement and autonomy on EPPS.
(Fenz & Arkoff, 1962)

Japanese girls more dissatisfied with family life than boys and more apt to disagree with their parents.
(Hyams, 1968)

Japanese Sansei females discuss politics more than third generation males.
(Monsen, 1963)

Youth cults of "swell guy" and "glamour girl" exhibited in Japanese Sansei.
(Meredith, 1966)

Sex role of oriental males is "exploitive strategy" with impulsive acting out, patterned after Caucasian male. Females traditionally accomodative. Japanese males characterize Japanese females as "MEIJI" (traditional, obedient, shy) or "HAOLE" (Caucasian-oriented, outspoken, independent).
(Meredith, 1969)

CAUCASIAN

Asian women rated more highly by Asian men and American men and women on a series of concepts.
(Tang & Dunn-Rankin, 1969)

Females and feminine oriented males and females admit to more anxiety than males and masculine persons of both sexes.
(Gall, 1969)

Blue-collar males exhibit feelings of resentment and hostility toward women (do not accept them as equals).
(Le Masters, 1971)

In females with a hysterical personality, anxiety over inadequacy and sex role competency are especially significant.
(Jordan, 1970)

CHINESE

nurturance, abasement, succorance, order, change, introception, affiliation, and score lower than Chinese males on aggression, achievement, exhibition, endurance and heterosexuality on the EPPS.
(Fenz & Arkoff, 1962)

MALE/FEMALE RELATIONSHIPS, ROLES

JAPANESE

"Husband management" exists as a result of the wife gaining autonomy while husband ostensibly maintains superior position. Most common familial "emotional cleavage" is between the father on one hand & the mother & child on the other. Latter cannot relax as well when he is around. They are as if on "perpetual good behavior" in his presence. Mother-child cleavage lessens generational differences. Changing roles toward a little more intimacy between husband & wife.
(Vogel, 1967)
This growing intimacy is reflected in "my-home-ism" which fosters the connection between mother & child with the father and harks back to the household or "Ie" concept.
(Nakane, 1970)

CAUCASIAN

Investment of utopian ideas into the family often places too much of burden on this institution. High divorce rate.
(Keniston, 1960)
Reaction against the above through non-legalization of male-female relationships.
Traditional female independence paid lip service. Single middle class women more liberated; married middle class more domestic, through importance placed on child rearing & through perfectability of domestic role through advertising. Creation of complexity & crises in domestic role to avoid boredom.
(Slater, 1970)

HAWAIIAN

Strong male groupings exist from pre-adolescence often to middle age which is closely associated with drinking. Traditionally a rigid separation of sexes in work prevailed.
A close father-son relationship allows the son to learn about adult male roles & may result in him being introduced into the job market.
(Boggs, 1968)
Non-legal adoption or "hanai" reflects high value placed upon children. Adoption transactions usually carried out by females, esp. those past 35 years of age. The affiliative life style with value placed on care of small children may be significant.
(Howard, 1968)
(Heighton, Jordan, &Gallimore, 1967)

FILIPINO

Double standard in sexual relationships. Men help with child rearing:it is not only "women's work." They run the household while wife is recovering from childbirth. Lack of concern with rigid sex division of labor.
(Nydegger & Nydegger 1966)
Ideally women exhibit "patience, suffering & endurance"; are responsible for keeping the family close together; and if left unprotected may encounter moral harm.
(Bulatao, 1962)
"In spite of double sexual standard much equality between sexes." Fil. woman holds offices, contributes substantially to the family income; controls finances.
(Guthrie, 1968)

CHINESE

Estrangement between sexes in order that nothing detracts from filial piety. If women make themselves attractive to men they are considered licentious; women are inferior to men & must submit to authority of husbands & brothers. A rich husband could always replace his wife. Men often exhibited "a disrespectful avoidance of women." Widows may not remarry. Intimacy not shown in public; a man should take his mother's side against his wife. But in poor households intimacy greater since wife worked with husband; a poor wife had more control since he needed her. Concubinance accepted but not a desirable status. Fighting among women may result from their "greater submission to authority."
(Hsu, 1948)

MALE-FEMALE RELATIONSHIPS, ROLES

JAPANESE

Male relaxes with colleagues outside of home--at work and in bars.
(Nakane, 1970)

FILIPINO

Economic, professional and personal reasons determine why Filipino women work. Thirty-three percent of work force are women; 50 percent of them are married. Wife-husband decision making is common.
(Tagumpay-Castillo, & Hilomen-Guerrero, 1969)

CHINESE

Since women had so little reinforcement in the system they turned to fate more than men to try to find compensation in spiritual matters.
(Hsu, 1948)

Mother-in-law problems being resolved in Hawaii by refusal of wife to live with in-laws.
(P.C. 1971)

REINFORCERS, MECHANISMS--MIME LECTURE

MALE-FEMALE RELATIONSHIPS, ROLES

JAPANESE

Wife uses "evasion and concealment to subtly preserve her autonomy of the household."
"Husband management" results from the superior and authoritative position of the male.
(Vogel, 1967)

Emotional separation of mother and child from the husband was a function of the bride belonging to the "IE."
(Vogel, 1967)

This separation is now a function of the husband belonging to the organization and depending upon his fellow workers for socialization.
(Nakane, 1970)

Deference to husband, reluctance to state her opinion, plus husband's lack of interest in her daily life, tends to cut down conversation between husband and wife. Arrival of a child appears to

CAUCASIAN

Social isolation of the family especially women and children prevails. There is no help in child rearing. A division exists between the expression of emotionality at home and cognition at work, which is especially applicable to men. Masculinity is closely tied to repression of feeling. Disparity between roles of the female exists; she is regarded as man's cognitive equal, but is expelled from the actual marketplace and the cognitive public world. Thus there is danger of her projecting ambition onto her husband and children. They achieve for her.
Women "overinvest" in marriage, or in their sons; men tend to put all needs for satisfaction into the family or else exhibit compulsivity in work.

When work is unsatisfying or family life

HAWAIIAN

Difficulty of husband attaining the role of "provider" is both an influence and an effect of tenuous male-female relationships.
(Mays, Gallimore, Howard and Heighton, 1968)

Sons, through an affectionate role with their father, help bring him back into the family "provider" role. Father's relationship with the son aside from the mother reinforces "bachelor" role for the son. If boys are affectionate with their father, they are often hostile toward their mother.
(Boggs, 1968)

Minimal responsibility training among boys and during young adult male life prevails. Much responsibility is relegated to girls and women especially in relation to the home and child-rearing. The woman

FILIPINO

In the Philippines urbanization has worked to create more personality differences between men and women than in provincial rural areas.
(Bulatao, 1964)

It is more appropriate for men to act out their hostility against the out-group as in the case of "AMOR PROPIO": a matter of honor demanding retaliation. Women channel hostility into work and through quarreling. They also project it onto children in the certain "teasing games" they play thus perpetuating sexual demarcation by virtue of being socializers.
(Nydegger and Nydegger, 1966)
(Sechrest, 1964)

In Hawaii, the authority and paternalism of the male was reduced due to the minority of women and the lack of sanctions of kin.
(Luis, 1956)

CHINESE

Values of authority and mutual dependency made father-son the strongest primary relationship; male-female peer relationships secondary. Woman's status was tied to producing a male heir. A woman had to submit to the authority of her father, then her husband and his brothers, and finally her son, for they held the power. Females were also limited by the process of competition and much more subject to the vagaries of fate.
(Hsu, 1948)

In Taiwan the female is raised to be a good daughter-in-law and must eventually adjust to a new family.
The family takes a daughter-in-law rather than the son a wife.
(Hsu, 1948)

MALE-FEMALE RELATIONSHIPS, ROLES

JAPANESE	CAUCASIAN
reate more distance etween husband and ife than in the U.S. (Vogel, 1967)	is unfulfilled, the wife becomes the husband's "mood manager" to mitigate his stress. (Slater, 1970)

REINFORCERS, MECHANISMS (cont'd)

HAWAIIAN	FILIPINO
attempts to socialize male into a role of "provider" and this may take until middle age, reflecting to some extent male-female "conflict" in norms. (Mays, Gallimore, Howard and Heighton, 1968) The line between courtship and marriage is not clearly demarcated. Pregnancy often occurs prior to marriage; the man "backs into marriage." As the husband lessens activities with his peer group and moves back toward the family, the wife feels her role threatened, thus causing him to take a passive role. (Mays, Gallimore, Howard, and Heighton, 1968)	More girls than boys in Waipahu (Hawaii) planned to continue education. Boys had to work to support the family. (Junasa, 1961) In Tarong (Philippines) education is becoming a valued quality enabling girls to find marriage partners. (Nydegger and Nydegger, 1966)

APPENDIX I

Mini-Workshops

Mini-Workshops

We evaluated the techniques and exercises constituting the training in two ways. One was by having the Advisory Board participate in the exercises themselves. The other method was to go into the community presenting 2-4 hour mini-Workshops for groups who were interested. From these mini-Workshops we were better able to evaluate the efficacy of the exercises we had chosen. Suggestions were solicited for improvements, as well as related ideas. Workshops conducted were:

1. Hawaii Job Corps--student orientation, four days
2. Leeward Community College--staff orientation
3. Department of the Air Force--Human Relations Training Staff
4. Tripler Medical Center--U.S. Army Human Relations Training Staff
5. Campbell High School--School Within A School
6. Queen's Hospital--Nurse Anesthetists Division
7. University of Hawaii--Speech Communications Faculty
8. University of Hawaii--International Advisory Council
9. Leeward Immigrant Center--Staff of immigrant workers
10. State Emergency School Aid Act (ESAA) Conference
11. Culture Conflict Conference--ESAA
12. World Educator's Conference--Honolulu
13. Roosevelt High School--formal and informal school leaders, three days

APPENDIX II

Problem Situation Inventory

1. Sex_____ 2. Age_____

3. How long have you lived in Hawaii?_____

4. What ethnic group were you born into?_____

5. What ethnic group do you feel most a part of?_____

INSTRUCTIONS

There are two parts to this Situation Inventory. Fifty situations will be presented to you. Place yourself in these situations, and imagine each situation to be occurring right at this moment. Be aware of the emotion you feel at the end of the situation.

ANSWER BOTH PART ONE AND PART TWO AS QUICKLY AND SPONTANEOUSLY AS POSSIBLE. IT IS BETTER NOT TO THINK ABOUT YOUR ANSWERS. JUST PUT DOWN YOUR IMMEDIATE FEELINGS.

For part one, describe in one sentence how you feel about the situation and explain why you feel this way.

EXAMPLE:

situation: Your neighbor plays his stereo so loudly at 7:30 one Sunday morning that you wake up too early. How do you feel at this very moment?

answer: I feel _____ because _____.

DO NOT LOOK AT PART TWO UNTIL PART ONE IS COMPLETED. AFTER COMPLETING PART ONE, PUT YOUR ANSWER SHEET AWAY.

Now go on to part two. Using the Situation Booklet, read each situation again. For each situation, choose the answer which is closest to your feeling and write the number 1 in the corresponding blank. Rank the remaining answers from 2 through 5, with 2 being second closest to your feeling and 5 being farthest from your feeling.

EXAMPLE:

situation: You're watching TV and your roommate switches channels without asking you. How do you feel at this very moment?

answer: If you feel closest to (b), write the number 1 on the blank. If (d) seems like the answer next closest to your feelings, write the number 2 on the blank. Continue to rank (a), (c), and (e) with the numbers 3, 4, and 5. BE SURE TO FILL EACH BLANK WITH A NUMBER.

	rank
(a). I feel angry that my roommate would be so inconsiderate.	4
(b). I feel humiliated that my roommate didn't think my opinion was worthwhile.	1
(c). I feel irritated that my roommate didn't consult me.	5
(d). I feel embarrassed by my roommate's lack of manners.	2
(e). I feel indifferent because my roommate has as much right to watch TV.	3

PLEASE DO NOT CONSULT YOUR ANSWERS FROM PART ONE.

20. You have been invited to dinner at your friend's house.
At the dinner table, your friend's father begins to criticize him for not cleaning the yard and continues to berate him about his irresponsible attitude.
(24-24-D) HOW DO YOU FEEL AT THIS VERY MOMENT?

21. You work in an office where people voluntarily bring snacks they have prepared. You're the only one who hasn't brought anything.
(02-A) HOW DO YOU FEEL AT THIS VERY MOMENT?

22. You and your husband are thinking of visiting some friends this evening. You don't have anything ready to take to them.
(02-B) HOW DO YOU FEEL AT THIS VERY MOMENT?

23. The youngest son of a family to whom your parents are greatly indebted, arrives in town for a brief stopover. Your parents had earlier written you, telling you to look after him and make sure he has a good time.
(02-C) HOW DO YOU FEEL AT THIS VERY MOMENT?

24. After doing favors for your boss and giving him special gifts, you request an extra week of vacation to be with your family.
He turns you down.
(02-D) HOW DO YOU FEEL AT THIS VERY MOMENT?

25. Your son decides not to go on to college after high school. When you ask him why, he replies, "Why stay in school? I won't be able to get a job anyway".
(62-A) HOW DO YOU FEEL AT THIS VERY MOMENT?

26. You visit a friend in the neighborhood, at a time when she is helping her son with his reading.
After every few sentences, she goes over to him, hugs him, and tells him what a good reader he is.
(62-B) HOW DO YOU FEEL AT THIS VERY MOMENT?

27. You see a 13 year old taking charge of three younger siblings. The 13 year old is carrying an infant while playing and persistently teasing the next-to-youngest child.
(62-C) HOW DO YOU FEEL AT THIS VERY MOMENT?

28. You have just arrived from out-of-state to teach psychology in a community college you know little about.
Your courses have been interesting in the past, but now, you are having difficulty stimulating group discussion.
(62-D) HOW DO YOU FEEL AT THIS VERY MOMENT?

FORM S / PRE-TEST

PAGE 1

SITUATION BOOKLET

FORM S / PRE-TEST

PAGE

You and your family have just started to eat dinner when one of your acquaintances drops by unexpectedly.

HOW DO YOU FEEL AT THIS VERY MOMENT?

(48-A) NOW TURN TO PAGE OF THE ANSWER MANUAL.

FORM S / PRE-TEST

PAGE

You are introduced to a couple who have just arrived in Hawaii. After a few pleasantries, the woman asks you how much money you make.

HOW DO YOU FEEL AT THIS VERY MOMENT?

(48-E) NOW TURN TO PAGE OF THE ANSWER MANUAL.

ANSWER SHEETS FOR PART II

DO NOT PROCEED TO PART II UNTIL PART I IS COMPLETED.

PLEASE DO NOT CONSULT YOUR ANSWERS TO PART I.

rank

21. (a). I feel guilty because I haven't fulfilled an unspoken obligation. ___
(b). I feel disinclined to bring anything since that's not my trip. ___
(c). I feel pleased to share. ___
(d). I feel forced to do my part. ___
(e). I feel ashamed that I haven't taken the time to bring something. ___ (02-A)

22. (a). I feel hesitant to visit because they were so thoughtful when they visited us. ___
(b). I feel uneasy about going without having anything to share. ___
(c). I feel embarrassed to visit empty-handed. ___
(d). I feel disappointed that I won't see my friends. ___
(e). I feel angry at having to allow things to control my relations with people. ___ (02-E)

23. (a). I feel rebellious and wait until he calls me. ___
(b). I feel harried because it would be an additional burden on my busy scheduel. ___
(c). I feel resentful because I'm not closely acquainted with him. ___
(d). I feel glad to show him around and please my parents. ___
(e). I feel obligated and carry it out without much enthusiasm. ___ (02-C)

24. (a). I feel cheated because he did not reciprocate. ___
(b). I feel stupid for allowing him to take advantage of my generosity. ___
(c). I feel embarrassed for being turned down. ___
(d). I feel disappointed that he did not give me special consideration. ___
(e). I feel unperturbed and continue to treat my boss the same as before. ___ (02-D)

25. (a). I feel proud that he has a practical sense. ___
(b). I feel disappointed that my son won't get a college degree. ___
(c). I feel guilty that I haven't given him enough incentive. ___
(d). I feel inadequate to change his mind. ___
(e). I feel ambivalent about this premature decision. ___ (62-A)

APPENDIX III

CKS Videotape Rating Scale

Pre-Post Measures

EVALUATION OF ICT WORKSHOPS - CKS VIDEOTAPE RATING SCALES

Subject _____

Sex _____ Age _____
Ethnic Group _____

Training				
Tape				
Ethnicity of Tape				

	Tape	Ethnicity of tape	Tape	Ethnicity of tape	Tape	Ethnicity of tape	Tape	Ethnicity of tape
CLUSTER	PRE	POST	PRE	POST	PRE	POST	PRE	POST
I. Balance								
II Tension-Anxiety								
III Hypersensitivity								
IV Confidence								
V Trust-Openess								
VI Apprehension								
VII Irritability								
VIII Sociability-Optimism								
IX Belligerence-Dissatisfaction								
X Hostility								

EVALUATION OF ICT WORKSHOPS - CKS VIDEOTAPE RATING SCALES

Subject _____

Sex _____ Age _____
Ethnic Group _____

Training				
Tape				
Ethnicity of Tape				

	Tape	Ethnicity of tape	Tape	Ethnicity of tape	Tape	Ethnicity of tape	Tape	Ethnicity of tape
CLUSTER	PRE	POST	PRE	POST	PRE	POST	PRE	POST
I. Balance								
II Tension-Anxiety								
III Hypersensitivity								
IV Confidence								
V. Trust Openess								
VI Apprehension								
VII Irritability								
VIII Sociability-Optimism								
IX Belligerence-Dissatisfaction								

APPENDIX IV

Post-Training Evaluation Form

The
Institute of
Behavioral
Sciences

250 Ward Avenue Suite 226 (808) 538-6908

POST-TRAINING EVALUATION

I. Which training did you attend? (check one)

_____Castle Memorial Auditorium, UH Manoa (January 10,11,15,16,17,18, 1976)

_____Leeward Community College (February 14,15,19,20,21,22,23, 1976)

_____Windward Community College (March 13,14,18,19,20,21, 1976)

_____Leeward Community College (April 24,25,29,30 May 1,2, 1976)

II. What were things you did not know about ethnic groups other than your own (or individuals belonging to these groups) which the training helped you to know? (If possible, relate to the classroom situation)

III. What were things you were not aware of about yourself or your ethnic group which the training helped you to realize? (If possible, relate to the classroom situation)

IV. What would you consider the most important contribution of the training to you personally and professionally, specially you as a resident of Hawaii with its multi-ethnic population?

V. A) What grade level(s) do you teach?_____

B) How many students do you come in contact with in class or outside the classroom? _____

C) What school district does your school belong to?_____

Honolulu Hawaii USA 96814

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